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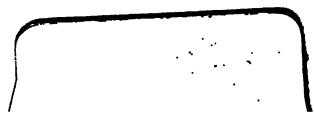
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THE  
**HALF-CENTURY;**

OR,

**A HISTORY OF CHANGES THAT HAVE TAKEN PLACE, AND  
EVENTS THAT HAVE TRANSPIRED, CHIEFLY IN THE  
UNITED STATES, BETWEEN 1800 AND 1850.**

WITH AN INTRODUCTION  
BY MARK HOPKINS, D. D.

---

BY  
EMERSON DAVIS, D. D.

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## AUTHOR'S PREFACE.

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THE question was gravely discussed at the commencement of the present year, (1850,) whether this is the last of the first half, or the first of the last half, of the nineteenth century. Many maintained that the half century was complete at the end of 1849, and a few semi-centennial sermons were then preached. For a time, there was reason to fear that all the enthusiasm which the completion of a half century excites would be used up before the set time for the appearance of this volume had arrived.

There was a similar discussion at the close of 1799; many supposed the eighteenth century was then complete, and that the year 1800 was the beginning of a new century. On the 1st of January, 1801, an editor of a newspaper said, —

“Precisely twelve o'clock last night  
The eighteenth century took its flight.  
Full many a calculating head  
Has racked its brains, its ink has shed,

To prove, by metaphysics fine,  
A *hundred* means but *ninety-nine* ;  
While at their wisdom others wondered,  
But took *one more* to make a hundred."

The half century that is now so nearly completed has been, on many accounts, the most remarkable the world has ever known. The progress of liberty, education, and religion has been very great. Intellectual and moral culture and the arts of civilized life have received a new impulse.

It seemed to me that I should perform a good service to my countrymen if I should post up the books and present a condensed view of those events which, at the time, excited the most general interest, and of those changes which have taken place in our social condition. It has required much patient toil to collect so many facts and dates as the reader will find in the following pages, and to put each in its appropriate place. I have sometimes found it difficult to know what to omit and what to insert. Many, probably, will think that undue prominence has been given to some things, and too little to others. In reply to those whose complaints respecting omissions and deficiencies I anticipate, I would say that few men have time enough to spare from their daily occupation to keep themselves fully informed

of all that is doing in all the departments of literature and science, of arts and manufactures, and of politics and religion, so as to write a perfect history of them all. I have done what I could, and will ask the reader to consider how much of the ground has been surveyed, before he censures me for not having surveyed the whole.

I fully intended, in the plan I at first marked out, to have given some prominence to natural, intellectual, and moral philosophy, and also to agriculture; but the time has passed, and I find myself obliged to omit these topics entirely. I leave them for the benefit of those who may be gleaners in the field.

Some may wonder why a subject so marvellous as animal magnetism should not have received even a passing notice. If they will begin with the lectures of Charles Poyen, in 1834, and attempt to trace its metamorphoses through pathetism, clairvoyance, and spiritual knockings, and fix the date of each new development, and its connection with the first principle from which it started, they will *guess* the reason why it has been passed in silence.

The author flatters himself that there is enough in this volume to render it highly acceptable and

useful to every scholar, to every professional man, to every business man, and to every family, in the length and breadth of the land.

I have endeavored to treat every man and every class of men and their sentiments fairly and kindly. It is a very delicate task to write a history of controverted subjects, and present the facts in such a manner that all concerned will feel that justice has been done them. Perhaps those who may charge me with giving a wrong view of their opinions, or of those of their friends, would themselves have erred in the opposite direction if they had written on the same subject. "To err is human;" but I am consoled with the thought, that I have not knowingly misrepresented any one, nor "set down aught in malice."

E. DAVIS.

WESTFIELD, *October 28, 1850.*

# INTRODUCTION,

BY MARK HOPKINS, D. D.

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CENTURIES and half centuries are periods of time neither indicated by any movement in the heavens, nor coinciding with any distinct eras in the political or religious history of the world. They are arbitrary divisions of the one continuous movement of nature and of time, by which we are enabled the better to group and study successive events.

But these divisions, though arbitrary, have the same effect upon the mind as if they were natural. They enter into all our conceptions of past ages; they are made the landmarks of history; and they have so far affected the imagination, that those have not been wanting who have assigned to each century its own particular "mission." This is doubtless fanciful; still coincidences, more or less striking, do occur, and among these may be reckoned that between the opening and progress of the present



century, and a distinct era in the history of human affairs. Making every allowance for our proximity in time, and for our tendency to magnify what has relation to ourselves, we yet cannot be mistaken in supposing the past half century to be among the most remarkable in all time. Should any one be inclined to doubt this, we will only commend to him the perusal of the following work.

The movements which have rendered the past half century remarkable, have apparently arisen from the struggling up into the distinct consciousness of the community of three ideas, and from attempts, more or less definite, to realize those ideas.

Society, in its growth and progress, was compared by Lord Bacon to a child, whose experience and wisdom accumulate as his years increase. The same comparison will hold in another respect. There is a period when the energies and tendencies of the child are mere blind forces, put forth instinctively; and it is an era in the history of every individual when he takes conscious possession of his powers, and begins to direct them intelligently to the accomplishment of a chosen end. In the same way, there are often great ideas and strong tendencies at work in society, like leaven, long before they come into the distinct consciousness of the masses, and before the age fully

understands the objects it would realize. At times, such ideas and tendencies find free scope, but more frequently they are overlaid by old forms, or degrading superstitions, or oppressive exactions. They then show themselves only by indefinite yearnings, by sighings, as under a hard bondage, till they gather strength; and at length some Moses gives them utterance and guidance, and society passes on, through seas of difficulty, to its desired Exodus.

In such cases, if the tendency is towards a moral object, and the highest which man can pursue, then it will embrace within its sweep all subordinate objects, and lead on to a true and an indefinite progress. It will originate a movement that will never cease. But if the tendency is towards any thing selfish or partial, or inadequate to meet the full wants of our nature, then, however high the movement may rise, however broadly it may extend, whatever elements and forms of civilization it may imbosom within itself, it must yet find its limit and subside; the forms through which its life has circulated must be broken up, the incrustations of the old lava must be disintegrated, and go to form the soil for a new and permanent growth.

Hitherto the history of the world has been but the history of such isolated and partial movements, the

most of which have not tended at all towards the true end of the race, and in all of which the limits and conditions of the globe, and the relations of its different races, have been but very imperfectly known. But when America had been discovered, when the globe had been circumnavigated, when emotions of curiosity and wonder, and dreams of El Dorados, and mad schemes of conquest had given place to a sober survey of the earth as it is, then there began to be felt the inspiration of a higher idea, the possibility of a nobler end, than had before been conceived. Christianity has, indeed, always proposed to herself the subjugation of the world; but she had practically fallen back from her undertaking, not knowing the extent or character of her field. Gradually these were opening upon her, until about the commencement of the present century, when the command of Christ, interpreted by modern discoveries, began to work in the heart of the church. This, though as yet far from assuming the place and creating the movement it ought, is still to be regarded as the central idea. Every thing tends to show that this is to be the ultimate result of God's plan; but there are other ideas, which began about the beginning of the present century to come into the distinct comprehension of the masses, which, though subor-

dinate to this, may just now seem to be playing a more conspicuous part in human affairs.

The first of these is the idea of the subjugation of the powers of nature to the use of man. In the earlier ages, the powers of nature were regarded with dread, and the occasional manifestation of those terrific energies by which alone they are capable of such effective service, was the source of superstitious terror. Within the present century, scientific pursuits were generally regarded as merely theoretical. But now men view with wild delight and unlimited expectations this new inheritance of the race. Hitherto, this has been as effectually concealed as was formerly this continent; but now it opens upon us with mines of wealth and power, with means of enjoyment and progress, far surpassing any thing that could be furnished by the gold and silver of the new world.

As this application of science to the arts has gone on, it has effected a silent and gradual, but a mighty, revolution. The world of to-day is not that of fifty or twenty-five years ago. Enterprise has found new fields, and capital new channels. Old implements, and machinery, and forms of industry are superseded; the habits of social and domestic life are changed; the power to effect exchanges, whether of

merchandise or thought, is vastly augmented ; and so intimate is the connection becoming between different parts of the country, that we can almost fancy these vast states to be but a single body, pervaded by one sympathetic nerve, and capable of being simultaneously moved by the same electric flash of thought. Already have the dreams of imagination been transcended, and yet the impression and belief is, that we have but just commenced this grand career.

A second idea, the attempt to realize which has caused extensive movement within the last half century, is that of the liberty and rights of the individual man. In the ancient republics, and generally in monarchies, the individual has been regarded as comparatively nothing. He was for the state. Now, the idea is finding its way that the state is for the individual. As man himself is the highest product of this lower world, those institutions would seem to be the best which show, not the most imposing results of aggregated labor, but humanity itself, in its most general cultivation and highest forms.

This idea finds its origin and support in the value which Christianity puts upon the individual, and, fully carried out, must overturn all systems of darkness and mere authority. Individual liberty and responsibility

involve the right of private judgment ; this involves the right to all the light necessary to form a correct judgment ; and this again must involve the education of the people, and the overthrow of every thing, civil and religious, which will not stand the ordeal of the most scrutinizing examination and of the freest discussion.

This idea might doubtless be realized in a good degree under a monarchy ; but with the purposes, usages, and modes of administration commonly connected with that form of government, it could not. Hence the necessity of a struggle, and of those civil revolutions which have been so conspicuous during a portion of the past half century. Old forms of government, as they existed and were administered, were to the progress of this movement what old implements, and machinery, and forms of industry were to the progress of that already noticed.

A third class of movements, which have been conspicuous during the last half century, have been the benevolent and reformatory. These, so far as they are legitimate, spring from the conscience, and their object is to bring human conduct and institutions into conformity with the idea of right. This, natural conscience would tend to do ; but it is only as it is quickened by Christianity that it can aggregate

individuals into organizations, and lead to systematic, protracted, and self-denying effort. This has been done, and a distinctive feature of the past half century has been the existence of those voluntary associations, apart from the church, which have it for their object to remedy particular evils, or to accomplish particular good ends, aside from that general and radical reformation of men which Christianity contemplates. In some cases, as in missionary boards, where the object is the same with that of the church, these organizations have been adopted for the greater convenience of transacting business, and to unite different denominations of Christians in one common effort, but generally a specific and less comprehensive effort has been proposed.

That this form of effort should give rise to men of one idea, to something of enthusiasm and fanaticism, of display and self-seeking, under the pretence of religion, was, perhaps, to be expected; but it has also given a powerful impulse to thought, has called out the affections and energies of multitudes of the wisest and best men in Christendom, and has, thus far, we doubt not, resulted in a vast preponderance of good. These movements are still going on, and, if continued with a wise subordination to the great

end of Christianity, we see no reason why they may not go on till that end is realized.

In each of these movements, as the new has struggled with the old, there has been great diversity of views respecting the immediate ends to be pursued, and the best means of pursuing them. Some have clung to old forms and organizations with a stupid conservatism ; others, from an exaggerated view of the importance of reform, have attacked old organizations with a mad and reckless spirit ; while the lovers of real progress, of true liberty, and of a pure and spiritual worship, have sought to reform existing evils through a reformation of individual character, and have borne onward the banner of a rational and feasible progress.

The first and second of these general movements might be consummated, and the third also in any one of its forms, and yet not insure that triumph of Christianity in which alone the perfection of society is involved. Still, these movements are a natural, and almost necessary, preparation for such a triumph. Just in proportion as steamships, steam presses, railroads, and telegraphs can be made instruments of evil, they can also be made efficient for the removal of ignorance, and the speedy destruction of old systems of superstition, and of every form of civil and



ecclesiastical tyranny. Just in proportion as the individual man throws off particular vices and evils, and becomes enlightened and free, does he become the better fitted to receive those influences of Christianity through which alone our perfect manhood can now find its consummation. Thus, while Christianity, as we believe, so underlies each of these movements that without it they could not have reached their present power, they, in their turn, contribute to its advancement. It is as the ocean to these rivers of reform. They come originally from it, and "unto the place from whence the rivers come thither they return again."

As has been said, the force of these movements is not yet spent. On the contrary, there is every reason to suppose that they must go on with increasing power, and that the future history of the world will very much depend on the purity, wisdom, and skill of those by whom they shall be guided. But to such wisdom and skill, purity of purpose being supposed, nothing can contribute so much as a full history of past mistakes, of what has been attempted, and what has been done.

Hence, it was a happy idea to give the statistics, and, so far as may be, the principles and spirit, of these great movements during the past half century,

in which they have all either originated, or received so much of impulse and augmentation. If the time had come when, in one of these departments a year-book of facts was called for, it was surely time to gather the scattered fragments of their early history, and to give the facts respecting each; thus giving guidance to the practical man, and enabling the future historian and philosopher to place them in their mutual relations.

Such is the object of the following work, and, if properly executed, there is no class of persons by whom it may not be read with great interest and profit. That the work has been properly executed I believe, both from an examination of portions of it, and from my acquaintance with the author. It will, I am confident, be found to be so characterized by the richness of material, the accuracy, the candor, and the sound judgment which are appropriate to such a work, as to make it highly valuable, both now and in coming time.

WILLIAMS COLLEGE, *October 1, 1850.*



# THE HALF CENTURY.

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## CHAPTER I.

### POLITICAL CHANGES AND EVENTS.

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#### SECTION 1. *In the United States.*

MOST of those who, fifty years ago, were the leading men in public affairs, and filled places of responsibility and influence in this nation, have been laid in their graves, or are sinking down under a weight of years. Those who now stand at the helm, both of our national and state governments, at the commencement of this century were in their boyhood, or in early manhood; while many, who are acting important parts on the stage of life, are less than half a century old.

I propose, in this section, to present a brief outline of the changes that have been made in our geographical boundaries, and in the number of states, during the period under review, together with a brief notice of those events, which, at the time, excited the deepest and most general interest.

My object is not to enter into the minute details of these events, nor to discuss particularly the policy of different political measures, but simply to narrate, as a chronicler of the past, the leading facts, with the dates and the names of the principal actors.

I will ask the reader to compare what is with what was, and judge for himself whether any progress has been made in civilization and social reform.

Some events, which the reader may expect to find in this section, will be introduced into subsequent chapters; and some, no doubt, which ought to have a place, will be omitted.

At the commencement of the present century, the middle of the Mississippi River was the western boundary of the Union—but now the Pacific Ocean. Our southern boundary was the northern limit of the 31° of north latitude and St. Mary's River—but now the Gulf of Mexico.

The superficial area of the United States was then 1,000,000 square miles—it is now 3,250,000.

The following additions have been made to our territory, in the manner and at the times specified: In 1803, the United States bought of France all that portion of our country that is bounded north by the British possessions, east by the Mississippi River, south by the Gulf of Mexico, Texas, New Mexico, and Upper California, and west by the Pacific Ocean. The price paid for it was \$15,000,000; it was called the Louisiana Territory, and contained 1,540,000 square miles.

The tract of country situated between the Iberville and Perdido Rivers, extending from the Gulf of Mexico to the northern limit of the 31° north latitude, having an area of 30,000 square miles, was claimed by our government as a part of the Louisiana purchase. It was undoubtedly the property of Spain ; and though it was very desirable we should have it, we had, I suppose, no legal claim to it. Many American families had settled upon it, and, in the summer of 1810, they declared themselves an independent state ; and, in October, the president issued a proclamation, declaring it to be a part of the United States.

In 1819, a treaty was concluded between the Spanish and American commissioners, by which it was stipulated that Spain should cede to the States the whole of Florida, as an indemnity for spoliation upon our commerce. The king of Spain refused at first to ratify the treaty. He finally did ratify it, and our government took formal possession of it July 10, 1821.

In 1845, Texas, having become independent, applied to be admitted as one of the United States. She was accordingly received, much against the will of a large portion of the people. The details of the history of the annexation of this territory may be found in Jay's and Livermore's Histories of the Mexican War. If Texas is understood to be bounded west by the Rio Grande, it contains 325,520 square miles.

At the conclusion of the Mexican war, Mexico

ceded to the United States New Mexico and Upper California, which contains 526,078 square miles.

In January, 1801, there were in the Union sixteen States, since which fifteen have been added : —

Ohio,	Nov. 29, 1802.	Arkansas,	June 15, 1836.
Louisiana,	April 30, 1811.	Michigan,	" " "
Indiana,	Dec. 11, 1816.	Florida,	May 3, 1845.
Mississippi,	Dec. 10, 1817.	Iowa,	" " "
Illinois,	Dec. 3, 1818.	Texas,	Dec. 29, "
Alabama,	Dec. 14, 1819.	Wisconsin,	May 29, 1848.
Maine,	March 16, 1820.	California,	Sept. 7, 1850.
Missouri,	Aug. 10, 1820.		

It will be observed that the states that have been admitted have been alternately free and slave states.

An act establishing the territorial government of Oregon was approved by Congress, August 14, 1848, and another establishing the territorial government of Minnesota was approved March 3, 1849. The territorial government of New Mexico and Utah was established September 7, 1850.

In the year 1800, the seat of government was removed from Philadelphia to the city of Washington, where the last session of the last Congress of John Adams's administration was holden. In his opening address, the president said, "It would be unbecoming the representatives of this nation to assemble for the first time in this solemn temple, without looking up to the Supreme Ruler of the universe, and imploring his blessing. May this territory be the residence of virtue and happiness. In this city, may that piety and virtue, that wisdom and magnanimity, that con-

stancy and self-government, which adorned the great character whose name it bears, be forever held in veneration."

The political excitement growing out of the election of president, in the year 1800, was very great. John Adams and Thomas Jefferson were the candidates. The friends of the former were denounced by those of the latter, as the allies of England, and as paying homage to British power; while those of the latter were called the allies of France, and were accused of preparing the way to corrupt the morals of the nation, and to destroy its liberties. They were known by the distinctive names of Federalists and Democrats.

The French had aided us in the war of the revolution, and were themselves then in the midst of a revolutionary struggle. They had just adopted a constitution with a consular government, at the head of which was Napoleon Bonaparte. England had declared war against France, and the latter wished us to pay the debt of our gratitude by aiding her in her conflict. A strong sympathy was felt in this country for the French people; they were looked upon as engaged in a struggle for liberty, and the Americans very naturally wished them success. The national vanity of not a few was flattered by the persuasion that the spark which lighted the flame of liberty there was taken from our altar; or, as Franklin said, "the French, having served an apprenticeship in America, had set up for themselves." On the other hand, there were many who feared the influence of French



infidelity, the seeds of which had already been widely disseminated in this country. The electioneering articles of that year, on both sides, were exceedingly severe, and abounded in extravagant expressions. Jefferson was elected by a majority of eight votes, and entered upon the duties of his office March 4, 1801, and was reëlected in 1805, by a majority of one hundred and forty-eight electoral votes.

June 10, 1801, Congress declared war against Tripoli for piratical depredations upon our commerce. Other nations had been accustomed to pay the Barbary powers an annual tribute to keep them quiet. Our nation was the first that set the example of refusing tribute, and obliging them to respect its flag. A fleet was sent to cruise off the coast. General William Eaton, of Brimfield, Mass., then consul at Tunis, led a company of Egyptian troops, furnished by a brother of the reigning pacha, over the desert, in a long and wearisome march, and took the city of Derne. He repulsed the pacha of Tripoli, and concluded with him a treaty of peace in 1805.

July 11, 1804, Alexander Hamilton was killed in a duel, at Hoboken, near New York, by Aaron Burr, vice-president of the United States. Hamilton had said he regarded Burr as "a dangerous man, and one who ought not to be trusted with the affairs of the government." The truth of the remark was made manifest by Burr's subsequent conduct. On retiring from office, in March, 1805, he became a wanderer in the Western States, and seemed evidently to be

endeavoring to carry into effect some great design, the character of which was not certainly known. He made Blenerhasset's Island, in the Ohio River, the place of rendezvous, and by his intrigues blasted the hopes of Blenerhasset's family. He there fitted out boats furnished with armed men, and sent them down the river. It was supposed that he had conceived the design of uniting Florida and the regions west of the Alleghanies into a separate government, and placing himself at the head of it. He was arrested in Mississippi, February 19, 1807, and tried before the Circuit Court at Richmond, Virginia, on the charge of high treason. The trial was continued by adjournment until August, when the jury rendered a verdict "not guilty." William Wirt, of Virginia, addressed the jury in support of the charge, and made one of the most eloquent speeches ever delivered in a court-room.

The conclusion to which an unprejudiced community have come in relation to that matter is, that Burr had no treasonable designs; that he owned lands on the Washita River, which were forfeited unless they should be settled before a given time; that he was about to commence a settlement upon them, and the armed force was fitted out for its protection. After this, Burr sunk into comparative obscurity, and so spent the remainder of his life.

Another event of this period was the "Miranda expedition." Miranda, a Spaniard, and grandson of the governor of Caraccas, South America, planned an

expedition against Caraccas for the conquest of the country and the establishment of a republican government. He went to Washington in December, 1805, where he had an interview with the president and secretary of state. Though they did not assist him, it was believed that they favored his design; for he returned to New York, and publicly fitted out an expedition. He purchased a ship, the *Leander*, and, being joined by one hundred and eighty Americans, sailed for South America in the early part of 1806. At St. Domingo, he chartered two schooners, which were captured off the coast of South America. In August he landed in Venezuela, but did not succeed in rousing the inhabitants, and was compelled to reëmbark. Most of the Americans who enlisted in this enterprise were finally lodged in Spanish dungeons, where many of them died.

About this time, a storm was seen to be gathering in the political heavens, which threatened to involve this country in a war with England. In May, 1806, Great Britain declared the continent of Europe, from the Elbe to Brest, to be in a state of blockade. November 21, Napoleon, seated in the palace of the vanquished king of Prussia, at Berlin, issued his famous Berlin decree, declaring the British Isles in a state of blockade; by which the vessels of neutral nations, going to or from England, were liable to be captured. January 7, 1807, the British government, by way of retaliation, issued an order of council, which prohibited neutral powers from trading from

one port to another of France, or her allies, or with any country with which England might not trade. November 11, 1807, another order of council was issued, which prohibited all neutral nations from trading with France or her allies, unless they would pay tribute to England.

Previous to this last restriction upon commerce, an event occurred which produced a great excitement. June 22, 1807, the United States' frigate *Chesapeake*, having just left the shores of the United States for the Mediterranean, was hailed by a British ship of war, the commanding officer of which was directed to search it for British deserters. English seamen could obtain higher wages abroad than at home, and England, being at war with France, needed more sailors, and claimed the right of taking them where she could find them, and obliging them to serve in her navy. The commander of the *Chesapeake* refused to submit to be searched; whereupon the British ship commenced a cannonade, forced submission, and took from the American ship four seamen. This outrage produced a great excitement; and, on July 2, the president issued a proclamation, shutting the harbors and waters of the United States against all British ships of war.

December, 17, 1807, Napoleon, then at Milan, issued a decree, declaring that every vessel that should submit to be searched, or to pay tribute to England, should be seized, if found in any of the waters or harbors of France.

December 22, Congress laid an embargo, prohibiting any American vessel from sailing to any foreign port. The democratic party approved of the embargo, and looked upon this affair of the Chesapeake, taken in connection with some other invasions of our rights by England, as almost sufficient to justify the declaration of war. The correspondence between James Monroe and George Canning, published in the papers in 1808, will give the views entertained respecting it by the rulers of each nation. The Federalists were warmly opposed to the embargo, and saw no necessity for a war with England on account of the affair of the Chesapeake, or the right claimed by England to search for deserted seamen.

The Federalists believed that Jefferson wished to destroy the American navy and commerce, and that he was hostile to merchants, as a class. They were willing to believe, that he laid the embargo upon American vessels as much for the purpose of crippling our commerce, as for shielding it from the disasters that might befall it from the execution of European orders and decrees. The principal topics of conversation in those days were, the British orders in council, the Berlin and Milan decrees, embargoes, and the assault upon the Chesapeake. They were, of course, a death-blow to American commerce for the time being, and greatly injured the business of the country. The exports which, in 1807, were \$108,343,150, in 1808 fell down to \$22,439,960, and the imports fell from \$138,000,000 to \$57,000,000. Political parties were greatly excited, and there were rumors of wars.

At the commencement of Jefferson's administration, our navy consisted of fifteen frigates and twelve smaller vessels, which were, in a very few years, reduced to nine frigates and two smaller vessels. The commercial states were the strongest opposers of Jefferson; and it was natural for them to infer that the party in power were willing to cripple their interests, as a punishment for their opposition.

It must be said, however, in vindication of Jefferson for suffering the navy to decline, that, instead of the ordinary vessels of war, he substituted a number of gun-boats—a small water craft, that carried a single gun each. They were found to be unmanageable in a heavy sea, and were soon abandoned. Mr. Jefferson himself admitted that “this species of naval armament could be of little use in protecting our commerce upon the open sea, or near the coast.” They were more expensive than ships. Each gun in a large frigate costs annually about \$2,200, while each gun in one of those boats cost annually \$11,500. The gun-boat system became, at length, a standing subject of ridicule among the anti-administration party.

During those embargo times, the people were forced to manufacture for themselves articles for which they had depended on foreign countries. It was at that time, and from necessity,—which is the mother of invention,—that the ingenuity of the people was developed more fully than it would have been if commerce had not been checked. The democratic or republican party was forced, by the relation in

which they stood to the causes of this commercial embarrassment, to advocate and warmly encourage American manufactures; while the Federalists were forced, by the position they had taken in reference to those causes, to oppose manufactures. They were, however, obliged to engage in them; and, finding the business lucrative, became the advocates of home productions, and of a protective system. It is a curious fact, that both political parties, without any change of political principles, have changed sides in regard to encouraging American manufactures.

March 4, 1809, James Madison took the presidential chair, having received one hundred and twenty-two out of one hundred and sixty-nine electoral votes. Soon after he came into power, the embargo was repealed. But, in May, 1810, a non-intercourse act was passed by Congress, prohibiting all commercial intercourse with France or Great Britain for one year. It was at the same time promised, that if either should repeal its obnoxious decrees before the year should expire, the non-intercourse act in regard to that nation should then cease.

June 18, 1812, war was declared by Congress against Great Britain. The reasons assigned for it were, the impressment of seamen, blockades, and orders in council, all of them matters that affected the commerce of the country. It would naturally be expected that the commercial states would have been most in favor of the war. Three fourths of the commerce of the nation was north of the Del-

aware, but only twenty-two votes out of sixty-eight in the commercial states were cast in favor of war. The vote in Congress stood as follows: —

Yeas, House of Representatives, 79; Senate, 19; total, 98.  
Nays, “ “ 49; “ 13; “ 62.

Of the seventy-nine representatives who were for war, seventeen only were north of the Delaware; and of the nineteen senators, only five. “The war, therefore,” it was said, “may have been called a measure of the south and west to take care of the interests of the north, much against its will.”

The war commenced by an attack on Fort Mackinaw, on the island of that name, which was taken by the British, July 17. It is a fact to be remembered, that the first intelligence the commander of the fort had that war was declared, was communicated to him by the besieging army. The mail from Washington had not, in thirty days, reached the fort.

The next attack was made upon Detroit, August 16, which had been intrusted to General Hull, who surrendered, and the whole of Michigan fell into the hands of the British. Hull was tried by a court martial for cowardice, and sentenced to be shot, but pardoned on account of his great age and former services to his country. The seat of the war was along the Canada line. The Americans were victorious on the lakes, and captured or destroyed all the British vessels.



September 10, 1813, Commodore Perry captured the British squadron in Lake Erie. The battle was fought towards the western extremity of the lake, not far from the pathway of steamers passing from Cleaveland to Detroit. Buffalo was burned by the British, December 30 of the same year. Only two houses were left standing. The bloodiest battles on land were fought, in July and August, in the neighborhood of Niagara Falls. The British destroyed twenty-five vessels at Pettipaug, near the mouth of Connecticut River, on the 25th of April of that year; and, on the 24th of August, the city of Washington was burned. The table was set for dinner at the president's house, when the enemy entered and set it on fire.

The Americans were superior to the British in sea fights, but on land they were inferior. The last battle was fought at New Orleans, January 8, 1815, in which the Americans were victorious. The treaty of peace was concluded by the commissioners at Ghent, December 24, 1814. If the means of communication had been as rapid then as now, it is possible that that battle would never have been fought.

The opposition to the war in New England was very great, particularly on account of its disastrous effects upon the commerce of the country. Conventions assembled and passed stringent resolutions, but the war went on. Those whose memory does not reach back to those times can have no just idea of the feelings of the people; though they will

approximate to it, if they will consult files of newspapers that were published during those years.

In the summer of 1814, many towns in Maine were in the possession of the British, who had a fleet off the coast, committing depredations here and there, as an opportunity presented itself. The government did not provide well for the protection of the coast of New England, and these states thought the time had come when they must defend themselves, or be overrun by a foreign foe. Caleb Strong, then governor of Massachusetts, called out the militia. For the expense of that defence the state has a claim upon the national government. The justice of the claim has been acknowledged, but only a small part of it has yet been paid.

The legislatures of the New England States appointed delegates to meet in convention to take into consideration the state of the country. The convention assembled at Hartford, Connecticut, December 15, 1814, and continued in session till January 5. This was the famous Hartford Convention. It was composed of twenty-six members. A history and vindication of it have been given to the public by Theodore Dwight, of New York. The news of peace rendered it unnecessary for the people to take any action upon the deliberations of that body.

Societies were formed during the war, composed of those who opposed it, and called Washington Benevolent Societies. Their badge was a miniature of Washington, and their doings were secret, though

they had, in connection with their meetings, a public address.

These societies and conventions were regarded by the friends of the administration as anti-union and disorganizing in their tendency. At the close of the war, all those political associations were disbanded, and party feeling very rapidly declined.

March 4, 1817, James Monroe became president of the United States. He was of the Jeffersonian school of politics, and received one hundred and eighty-three out of two hundred and seventeen electoral votes. He was elected for a second term without opposition. No other candidate was nominated. Party feeling had ceased to exist.

In 1818, the Seminole Indians of Florida, which then belonged to Spain, made incursions into the states bordering upon that province. General Jackson was sent with an armed force to protect the frontier settlements; and judging the Spanish government to be neglectful of their duty, in not restraining this turbulent tribe, he carried the war into Florida, seized two Englishmen he found there, Arbuthnot and Ambrister, brought them before a court martial, and proved them guilty of exciting the Indians to insurrection. One of them was sentenced to be shot, and the other to be hung. This affair produced considerable excitement for a time. Jackson's proceedings were condemned by many on the ground that he transcended his power in leading his troops into Florida. Congress finally sanctioned his proceedings, and the excitement died away.

In 1824, party spirit began again to appear. Four candidates were put in nomination for the presidency — J. Q. Adams, Andrew Jackson, William H. Crawford, and Henry Clay. Political parties were at this time in a sort of transition state. This presidential campaign was spirited and earnest. "The various candidates subscribed substantially to the same political creed, and entertained similar views as to the principles on which the general government should be administered. The struggle was for the most part personal and sectional." There was no election by the people. The votes were ninety-nine for Jackson, eighty-four for Adams, forty-one for Crawford, and thirty-seven for Clay. John C. Calhoun was elected vice-president. He received one hundred and eighty-two of the two hundred and twelve electoral votes. In February, J. Q. Adams was elected president, by the House of Representatives, for the ensuing four years, and was inaugurated March 4, 1825.

In August, 1824, La Fayette, by invitation, visited this country. He was received with great enthusiasm by all classes. He was "the nation's guest," and honored by the people for the important services he rendered during our revolutionary struggle. He visited every section of the Union, and was every where greeted with great applause. Congress made him a present of \$200,000, and a township of land in Florida. He spent a year in this country, and returned to France in 1825. He died in Paris, May 20, 1834, aged seventy-six.

June 17, 1825, the fiftieth anniversary of the battle of Bunker Hill was commemorated by a public and impressive celebration. The corner stone of Bunker Hill monument was laid on that day, and an address was delivered by Hon. Daniel Webster, which will convey to other generations a correct impression of the spirit that animated the citizens of the Bay State at that time.

In August, 1825, died Charles C. Pinckney, of South Carolina, who, when minister to France, being reminded, by some of the agents of that government, that something would be expected from the United States in the shape of a loan, made the celebrated reply, "Millions for defence, not a cent for tribute." He was in his seventy-third year.

In 1828, J. Q. Adams and Andrew Jackson were candidates for the presidency. The electioneering campaign was warm and earnest. Jackson was elected, having received one hundred and seventy-eight of the two hundred and sixty-one electoral votes, and entered upon the duties of his office March 4, 1829.

The people of the Southern States were generally opposed to the tariff of 1828. Their hostility was manifested in an expressed determination not to pay the duties required. South Carolina was foremost in this movement. Her leading politicians maintained that the federal government was a compact between sovereign states for their mutual benefit, and not a compact among the people. They main-

tained, that if Congress enacted a law that pressed heavily upon one state, and was beneficial to another, the injured state was not bound to obey the law; she could *nullify* the offensive law, and withdraw from the Union.

In November, 1832, a convention of delegates assembled at Columbia, S. C., and passed an ordinance, declaring that the law of the United States, passed in July of that year, imposing duties on imports, was unconstitutional, and therefore null and void. President Jackson issued a proclamation, giving his views of the constitutionality of the law, of his duty in relation to it, and warning the people of that state of the consequences that would follow, if they acted in accordance with the views of the convention. The decision and firmness of the president had a favorable effect. It led to calm and sober reflection. North Carolina signified her purpose to adhere to the Union, even if some of the laws enacted by Congress should for a time press heavily upon her interests. Finally, one state after another that had embraced the nullification doctrine yielded the point, and submitted to the will of the majority in Congress.

The entrance of General Jackson upon the duties of his office was characterized by the removal of all persons from office who differed from him in their political opinions. By his order, the deposits were removed from the United States Bank, and placed in state banks, which, by the opposers of the measure,

were called "pet banks." He was opposed to banks, and in favor of a specie currency, and recommended the sub-treasury system.

March 4, 1837, Martin Van Buren became president of the United States; he received one hundred and sixty-seven of the two hundred and ninety-one electoral votes. The others were cast for Webster, Harrison, and White. The general policy of President Van Buren was like that of his predecessor.

During his presidency, the country experienced a greater degree of pecuniary embarrassment than it had ever known. The charter of the United States Bank had already expired, and its operations had ceased; the number of state banks was considerably increased. The national debt had been paid, or reduced to a few thousands; and the surplus revenue, amounting to \$46,000,000, had been distributed among the states. There were over-trading and much ruinous speculation, which prepared the way for a sad reverse. In 1837, the banks ceased, for a time, to pay specie, and discounted very few notes. Failures were numerous, and the business interests of the country were in a sad condition. Many who, at the commencement of this year, were considered rich, at the close of it were poor; those who had opened the hand of charity to the distressed were in some cases obliged to ask charity of others. It furnished an occasion for the pulpit to call the attention of men to the vanity and folly of seeking to lay up treasures on earth. In the introduction to a sermon

preached in one of our commercial cities in 1837, the speaker said, "The hum of business is dying away in the great marts of trade. The sails of commerce are hanging down in a dead calm, or flapping in a well nigh useless breeze. The wheels of the arts move sluggishly. The sinews of enterprise are cut. Honorable men are unexpectedly thrust down from the summits of commercial prosperity and opulence, having their sensibilities rudely torn by their being compelled to violate engagements that were made in good faith, and by seeing their best friends dragged down with them into a state of insolvency."

About this time we had the Florida, or another Seminole war. In 1834, a treaty had been concluded with that tribe of Indians, in which they agreed to remove west of the Mississippi. In 1836, four hundred emigrated, and in 1837 and 1838, fifteen hundred more. The remainder, about three thousand in number, refused to go. They wandered about the country, committing depredations, and hiding themselves in swamps and thickets, from which they would sally forth and commit new acts of violence, murdering families and burning houses. They withstood, by their peculiar mode of warfare, the power and skill of an army led on by accomplished generals, for some years. The leading spirit among them was Osceola, who was captured in the latter part of 1837, and died at Fort Moultrie, of a disease of the throat, January 31, 1838.



In 1829, a third political party — the Antimasonic — was organized. Its history will be found in a subsequent chapter. In 1840, the Whigs and Antimasons nominated the same man — William H. Harrison — for the presidency. The electioneering campaign of that year was distinguished for its mass meetings, long processions, and song-singing. Harrison was elected by a large majority over Van Buren, the opposing candidate, and entered upon the duties of his office March 4, 1841, and died one month after. He was the first president of the United States that died while in office. He was succeeded by John Tyler, the vice-president, whose administration was opposed by both political parties.

In 1837 and 1838, there was an insurrection in Canada. The insurgents were in favor of reform or independence. The people in the bordering states sympathized with them; and many, it is believed, joined their army, or secretly assisted them. In the latter part of 1837, General Van Rensselaer, of Albany, was at the head of one thousand troops, on Navy Island, in the Niagara River. The leader in this movement was William M'Kenzie. They held communication with the American shore by steamboats. The steamer *Caroline*, which lay at Schlosser, on the American side, was seized by the royalists at one o'clock, A. M., December 30; twenty-two men were killed, and the boat was taken out into the channel of the river, set on fire, and sent on her way over the falls.

The president of the United States and the governor of New York interposed, and obliged the Americans to leave Navy Island and return home. This affair came very near involving our country in a serious difficulty with England.

In 1841, a portion of the people of Rhode Island, being dissatisfied with the constitution of that state, particularly in regard to the restriction it imposed on the right of suffrage, and the inequality of representation, called, on their own responsibility, a convention of delegates from the several towns to frame a new constitution. The legal and proper course would have been for the legislature to have passed an act authorizing the governor to call for the appointment of delegates. This party were in favor of universal suffrage, and were called the "suffrage" party; while those who adhered to the old constitution, and were opposed to any emendation except in the way prescribed by the constitution, were called "the law and order" party. The "suffrage" convention assembled in the autumn of 1841, drafted a constitution, and sent it to the people for adoption. The leader of this party was Thomas W. Dorr, of Providence. The votes from the towns were returned and counted in January, 1842, when it appeared that it had been adopted by fourteen thousand voters. The law and order party did not vote at all. A proclamation was issued declaring this instrument to be the constitution of the state, and April 18 appointed for the election of state officers, and of a legislature to meet in May.

The governor also issued a proclamation, declaring the whole proceeding to be unconstitutional and treasonable, and warning the people of the consequences that must ensue in any attempt to sustain those proceedings.

Thomas W. Dorr was elected governor, the legislature assembled, and the new government was organized in due form. June 17, the suffrage party sent a body of men to the arsenal, and demanded the possession of it. Meeting with opposition, they procured two field pieces, and threatened to fire upon the militia and others assembled to protect the arsenal. No gun was fired. In the morning, it appeared that Dorr had fled, when eleven officers of the new government resigned. Dorr, however, collected all the force he could muster at Chepachet, with a determination to sustain the new government. He gathered to his standard about one thousand men. The old governor called out seven thousand militia, three thousand of whom marched to Chepachet, June 26. Dorr again fled, when he found that resistance would be in vain; and so the war ended. One thousand dollars were offered for his apprehension. In 1843, weary of leading a fugitive life, he surrendered himself to the government; and, after a long imprisonment, he was tried, found guilty, and sentenced to the state's prison. He was committed in July, 1844, and released, on taking the oath of allegiance, in June, 1845.

In 1844, James K. Polk and Henry Clay were

candidates for the presidency: the former received one hundred and seventy electoral votes, and the latter one hundred and five. During his administration, the boundary line between Oregon and the British possessions was settled, Texas admitted to the Union, and a war of two years' continuance carried on with Mexico, resulting, as has already been intimated, in the acquisition of a large addition to our territory.

April 25, 1846, there was a skirmish between the American troops and the Mexicans, on the shore of the Rio Grande, in which seventeen Americans were killed; a fourth, May 9, in which one hundred and twenty-two were killed. In June, Congress voted that war did already exist; it was not formally proclaimed. The treaty of peace was signed at Guadalupe Hidalgo, February 2, 1848, but the treaty was not accepted by the two nations, and the proclamation of it made, till July 4.

The principal battles were those of Monterey, September 12—14, 1846; Buena Vista, February 22 and 23, 1847; Vera Cruz, March 9—28, 1847; Cerro Gordo, April 18 and 19; Churubusco, August 19 and 20; Chupultepec and Mexico, Sept. 12—14, 1847.

In the summer of 1848, a new political party was organized; the nucleus of it was found in the state of New York, among those opposed to paying annual rents to the proprietors of large landed estates. They claimed that land could not be entailed to a family

and their descendants forever; that it ought to be sold to the occupants, and thus, in a sense, be free. They were called, by way of reproach, "the barn-burners," and began to exert some influence in the legislature. The new party gathered around this nucleus, and were opposed to the extension of slavery to the new states and territories, and assumed the name of the Free Soil party. Consequently, there were three candidates for the presidency in 1848—Z. Taylor, L. Cass, and M. Van Buren.

General Taylor was elected, having received one hundred and sixty-three of the two hundred and ninety electoral votes, and was inaugurated March 5, 1849.

The Free Soil party held the balance of power in the House of Representatives in 1849—1850, and for two weeks prevented the election of a speaker and the organization of the House.

At the close of the half century, we have fallen into one of those straits through which it is difficult to navigate the ship of state. The question is, Shall the area of freedom or of slavery be extended? The slaveholding states held on to California with a death-like grasp, preferring she should not come into the Union, unless she should come in the promoter and defender of the peculiar institutions of the south.

The following presidents and vice-presidents of the United States have died during the last half century:—

## PRESIDENTS.

John Adams, of Massachusetts,	July 4,	1826, aged 91.
Thomas Jefferson, of Virginia,	"	" " 83.
James Madison, " "	June 28,	1836, " 79.
James Monroe, " "	July 4,	1831, " 73.
William H. Harrison, of Ohio,	April 4,	1841, " 68.
Andrew Jackson, of Tennessee,	June 8,	1845, " 78.
John Q. Adams, of Massachusetts,	Feb. 23,	1848, " 81.
James K. Polk, of Tennessee,	June 17,	1849, " 54.
Zachary Taylor, of Mississippi,	July 9,	1850, " 66.

## VICE-PRESIDENTS.

George Clinton, of New York,	April 20,	1812, aged 73.
Elbridge Gerry, of Massachusetts,	Nov. 23,	1814, " 70.
Daniel D. Tompkins, of New York,	June 11,	1825, " 50.
Aaron Burr, " "	Sept. 14,	1836, " 81.
John C. Calhoun, of South Carolina,	Mar. 31,	1850, " 68.

Of the fifty-six signers of the Declaration of American Independence, thirty-nine died before the close of the last century. The deaths of the remainder have occurred in the following order :—

Matt. Thornton, of New Hampshire,	June 24,	1803, aged 88.
Samuel Adams, of Massachusetts,	Oct. 2,	" " 82.
Francis Lewis, of New York,	Dec. 30,	" " 89.
George Walton, of Georgia,	Feb. 2,	1804, " 64.
Robert Morris, of Pennsylvania,	May 8,	1806, " 72.
James Smith, " "	—	" " 90.
Thos. Haywood, of South Carolina,	March,	1809, " 51.
Samuel Chase, of Maryland,	June 19,	1811, " 70.
William Williams, of Connecticut	Aug. 2,	" " 80.
George Clymer, of Pennsylvania,	Jan. 23,	1813, " 73.
Benjamin Rush, " "	April 19,	" " 68.

Robert T. Paine, of Massachusetts,	May 11, 1814, " 83.
Elbridge Gerry, of Massachusetts,	Nov. 23, " " 70.
Thomas M'Kean, of Delaware,	June 24, 1817, " 83.
William Ellery, of Rhode Island,	Feb. 15, 1820, " 92.
William Floyd, of New York,	Aug. 4, 1821, " 87.
Charles Carroll, of Carrollton,	Sept. 14, 1832, " 96.

The Congress of the United States, fifty years ago, consisted of twenty-eight senators and one hundred and seven representatives; now of sixty senators and two hundred and thirty representatives.

There have been, during the last fifty years, twelve extra sessions of Congress; three during the administration of Jefferson, five during that of Madison, two during that of Monroe, one during that of Jackson, and one during that of Tyler.

Eighteen bills that passed both houses of Congress have been vetoed by the president. Five were vetoed by Madison—the last, January 30, 1813, a United States Bank; one by Monroe in 1822, the Cumberland Road bill; ten by Jackson, the Maysville Road bill, the Washington Turnpike, the Louisville and Portland Canal, the Road from Detroit to Chicago, and the Lighthouse bill, all in 1830. In 1832 he vetoed the United States Bank, the Harbor bill, and one other; in 1833, the Land bill; in 1836, the bill changing the day of the meeting of Congress.

Tyler vetoed two in 1841, the Fiscal Bank bill, and a substitute for it.

The population of the United States, in 1800, was

5,305,925 ; in 1840 it was 17,063,353. It is estimated that in 1850 it is 23,500,000, or more than quadruple what it was in 1800.

The immigration to this country has been very great, especially since 1830. The number of emigrants entered at the various custom-houses, between 1800 and 1830, was nearly 400,000 ; from 1830 to 1850, the number entered at the custom-houses, and that have come in through the British provinces, will exceed 1,500,000.

The exports of the United States were least of all in 1814, the last year of the war with England, being only \$6,927,441, and greatest in 1839, being \$162,092,132. The imports were least, also, in 1814, being only \$12,965,000. They were greatest in 1836, the year preceding the great pecuniary embarrassment, being \$190,000,000, and exceeding the exports \$62,000,000.

The national debt in 1801 was \$83,000,000 ; in 1816, at the close of the war, it was \$127,334,000 ; in 1836, nothing, and a surplus of \$46,000,000 left for distribution among the states. In 1848, it was \$46,000,000.

The growth of cities has been very rapid. In 1800, Cincinnati had only seven hundred and fifty inhabitants ; it has now 82,000. In 1820, St. Louis had a population of 4,598 ; now it has 70,000. In 1840, Chicago had 4,853 inhabitants, and in 1848, it had 19,725. Milwaukee was laid out in 1835, and



the first house was built that year ; in 1849, it had a population of 16,000.

The old cities on the Atlantic shore have increased rapidly. New York had in 1800 a population of 60,489, but in 1845 it had 371,102. Philadelphia had in 1800 a population of 70,287, and in 1840 it had 258,000. Boston in 1800 had 24,927, and in 1845 it had 114,366.

“ In Boston, in 1803, there was not a brick house in the whole of Tremont Street. In Beacon Street, Mr. Joy’s handsome house, (which, when it was building, was thought to be out of town,) the Hancock house, and two old wooden houses, belonging one to Mr. Cushing, and one to Judge Vinal, comprised all the dwellings in that now splendid street. In Chestnut Street there were but five houses, and in Mt. Vernon Street none below Willow. There were but fourteen places of public worship. The dry goods wholesale business was in the hands of Messrs. Salisbury, Parker, Boott, and Pratt. The retail traders were nearly as few. There are only two or three survivors of those last named. Mr. Magner, who owned the most of Lindall Street, was *the* blacksmith ; Mr. Elliot, the apothecary ; Mr. Andrews and Mr. West, the booksellers ; the Messrs. Bradlees and Ticknor, the grocers ; Mr. Hunnewell, the mason and architect ; Messrs. Russell and Young, the printers of newspapers ; Mr. Revere, the coppersmith. The large shipping merchants were Cod-

man, Elliot, Coolidge, Russell, &c. A single pasture in Pearl Street, where one cow grazed, sold a few years ago for \$75,000. What is quite remarkable, the rent of houses in 1803 was as high for the same description of houses as it is now."

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SECTION 2. *Indians. Particulars of the Georgia Controversy.*

IN 1820, Rev. J. Morse, D. D., was commissioned by the secretary of war to visit the various tribes of Indians in the United States, to inquire into their condition and circumstances, and to make a report of all such matters as might be useful to those who had the management of Indian affairs. His report and the appendix made a volume of four hundred pages. There were then in New England 2,247 Indians; in New York, 5,184; north of the Ohio and east of the Mississippi, there were 47,783; and in the Southern States, east of the Mississippi, there were 65,122. The greater part of those on the north and south of the Ohio have since removed to the west of the Mississippi. The practice of the United States has ever been to buy their lands, and pay them for their improvements, whenever they have been inclined to sell. It has in some instances happened, that their land has been wanted when they did not wish to sell.

Serious difficulties grew out of an attempt, on the part of Georgia, about thirty years ago, to oblige the

Indians to sell their lands, and remove farther west. The report of a congressional committee, in reference to this matter, was drawn up by Hon. E. Everett, of Massachusetts, and was published in 1827, which, with the accompanying documents, formed a volume of eight hundred and fifty pages.

The narrative of the facts of this case, and of the principles on which action was based, will give a clew to the reasons why our government have conducted as they have in other cases.

The people of Georgia have been severely censured for their course in regard to the Indian tribes in that state. They were deserving of censure, and yet, if other states had been in their place, there is no reason to suppose they would have been perfectly quiet. When on the side of the oppressor there is power, he is very likely to use it for the accomplishment of his wishes. If the best land in any of our states was occupied by a large tribe of Indians, it would be very natural for the people to desire their removal, and the occupancy of their lands. Though the Georgians are not to be justified in doing as they did, yet they are not sinners above all men because they did those things.

England, by the right of discovery, claimed a preemptive right to the lands of the Indians — the exclusive right of purchasing them. No individual or company could, by purchasing of the Indians, obtain a *bona fide* title, without the consent of the English government.

At the close of the revolution, England ceded to the United States her claim to the whole country, so that the federal government had the same preemptive right to the Indian lands that England had. At the time of the adoption of the American constitution, the question arose, whether this preemptive right belonged to the federal government or to the states in which the Indians resided. The controversies growing out of this difference of opinion were of a most serious character, and retarded the adoption of the constitution in some of the states. It also formed the subject of some of the most embarrassing questions that came before the Continental Congress. These difficulties were of such a magnitude that they could not be settled by any positive decision in favor of either party. They were left to be settled as best they could be, when a case occurred requiring action. Congress, however, has always acted on the principle that to her belongs this preemptive right. To her it ought to belong; she can most easily extinguish Indian titles.

Articles of cession were concluded between the United States and Georgia, April 24, 1802. Georgia ceded to the United States all her lands west of a certain line, and they assumed the obligation to extinguish the Indian titles to all lands east of said line, *as soon as it could be done peaceably and on reasonable terms*. In nineteen years, they bought of the Indians within the bounds of Georgia more than

14,000,000 of acres, which thus became the property of the state, and the Indians removed.

In 1817, the A. B. Commissioners established a mission among the Indians in Georgia; for the support of schools, and to enable them to introduce the arts of civilized life, they received from the United States treasury, annually, a specific sum of money. These operations were very successful. Civilization advanced rapidly. In 1825, there were among the Cherokees 79,842 domestic animals, 762 looms, 2,486 spinning-wheels, 172 wagons, 2,942 ploughs, 10 saw-mills, 31 grist-mills, 62 blacksmiths' shops, a printing press, and a newspaper.

The Indians had made such progress in civilization that they began to appreciate the value of their lands and their homes, and refused to sell at a price which the United States were willing to pay. Georgia, in the mean time, was urging the government to extinguish the Indian title, and give her the possession of the country; she complained that the United States had so added to the comforts of the Cherokees, had so instructed them in the business of husbandry, and had attached them so firmly to their homes, as to destroy almost the last ray of hope that they would ever consent to part with their lands on any reasonable terms.

In this state of things, what could be done? Congress, in a treaty with the Indians, in 1791, had said, "The United States solemnly guarantee to the Cherokee nation all their lands not yet ceded." Treaties

with them had always been regarded as sacred as with other races of men, and ought always to be as sacredly observed. The United States were not bound, by their treaty with Georgia, to procure the Indian lands unless they could purchase them *on reasonable terms*, and were bound to protect them from those who would drive them off by violence.

In 1827, the legislature of Georgia took the ground that England, by the right of discovery, had more than she ever claimed—a complete sovereignty over all the Indian territories, and that the Indians were tenants at will. They also maintained that England ceded not her rights to the nation, but to the individual states, and that the Indians in each state were tenants at the will of the inhabitants of each state. All this being assumed to be true, it followed, that the Georgians owned the Cherokee lands, and the Cherokees must leave at their bidding. They also discovered that the treaty made with the United States in 1802 was null and void, for in that treaty Congress had transcended its power, and had promised to give them what was already their own. It also followed that all treaties made with the Indians were null and void, for they were based on the belief that England had only a preëmptive right to the soil, and had ceded to this nation no other. By a very short process of reasoning, they swept away all treaties with the United States, and those made by them with the Indians, and came to the conclusion that they were the rightful lords and owners of the whole ter-

ritory occupied by the aborigines within the bounds of Georgia.

The announcement of these doctrines produced a thrill of horror in every unprejudiced and high-minded man in the nation. It was discussed in the newspapers, and reprobated from the pulpit. In 1829, a series of letters were published in the *National Intelligencer*, signed "William Penn," which were understood to have been written by Jeremiah Evarts, Esq., secretary of the American Board, in which he showed the injustice and immorality of the course pursued by the Georgians.

At the meeting of the Georgia legislature, 1828-9, it was resolved to settle the boundary between the country of the Creeks, which had come into the possession of the state, and the Cherokees. The line was run, and cut off from the territory of the Cherokees 1,167,360 acres, or about one quarter of it. Of this they took possession. It was the opinion of many, who understood the matter, that "might constituted their only right."

At the session of the legislature in 1830-1, the laws of Georgia were extended over the whole Cherokee country, and all white persons among them were required to leave the country within a specified time, or be treated as criminals, unless they should take the oath of allegiance. Several missionaries were arrested; some of them took the oath, and were set at liberty. Rev. Samuel A. Worcester and Elizur Butler, M. D., regarding these laws unrighteous and in-

human, refused to take the oaths, and suffered themselves to be arrested for the purpose of carrying the question before the Supreme Court of the United States.

They were tried before Judge Clayton, of Georgia, and acquitted on the ground that they were agents in the employ of the United States, and not subject to the laws of that state. The judge was evidently inclined to be more merciful to the missionaries than the law was. The governor wrote to the president of the United States, and to the secretary of war, to know whether these men were regarded by them as men in their employ. The answer was, of course, that they were not so regarded. Consequently they were again arrested, and finally sentenced to four years' imprisonment in the Georgia Penitentiary. They were committed to prison in September, 1831. The governor evidently had some misgivings; he must sustain the law, but he was sorry it bore thus heavily upon men who had the confidence and sympathy of all good men. He offered to pardon them if they would only take the oath of allegiance; he seemed anxious to have them do so. He dreaded to meet the reproach that would fall upon the state if they shut up with felons men of unimpeached and unimpeachable moral and religious character.

In February, 1832, the case came before the Supreme Court of the United States by a writ of error, and was argued by Sargeant and Wirt. The decision of the court was given March 3d, by Chief Justice



**Marshall.** The court stated at length the nature and extent of the right of discovery, the original ground on which the different European powers laid claim to portions of the American continent, the manner in which lands had been obtained of the Indians, and the manner in which the constitution of the United States and the acts of Congress in relation to Indian affairs had been understood, and declared the act of Georgia, in extending her laws over the country of the Cherokees, unconstitutional. The court issued an order for the release of the missionaries.

This decision and the order were laid before the Supreme Court of Georgia, and a motion made that the court should reverse its decision. It refused to do so, and the missionaries continued in prison till 1833, when it was understood that the governor would pardon them if they would make application to him to do so. They made application, and were set at liberty January 14th.

It will be asked, What was the government of the United States doing in the mean time? Without entering into particulars, I will only say, in the language of another, "The national government seem to say, by the manner in which they treat the subject, We cannot extinguish the title on any reasonable terms, because the Indians have become too much attached to their country to abandon it. But to the Georgians they seem to say, If you will extend your laws over their country, which recognize no Indian title, nor any personal rights, we will stand still, and neglect to

extend the protection we have promised. In this way they may become so worried and dispirited that they will be willing to accede to terms which we regard as reasonable."

And so it was. In May, 1835, they were ready to accede to the terms that had been proposed. The United States gave them a large tract of land west of the Mississippi, and \$500,000 in money, besides another considerable sum for damages. They agreed to leave Georgia within two years. At the expiration of that time, between 3,000 and 4,000 Choctaws still lingered, whereupon General Scott was sent to Georgia with an armed force, to compel them to remove. They finally removed to the western part of Arkansas, where they still reside. No other violence was offered by the army than to seize families and retain them as prisoners. No Indian ever complained of any abuse from that source. Less injury was done by mistakes and accidents than might have been expected.

They removed in the summer of 1838; they went not only from Georgia, but from the neighboring states. In all there were 16,000, of which number 4,000 died in ten months, in consequence of the exposure and fatigues of the journey.

The prospects of the Indian tribes in this country are exceedingly dark. If the states in which they reside wish to get rid of them, there is reason to expect that the government, instead of defending the Indians against usurpation, will connive at such measures as

the states in which they are may adopt, and thus compel them to sell their lands on "reasonable terms."

Hon. H. Clay, in a speech before the senate of the United States, February 4, 1835, speaks of the proceedings of the people of Georgia in the following manner: "The senate will perceive that the whole power of the state of Georgia, military as well as civil, has been made to bear upon these Indians, without their having any voice in forming, judging upon, or executing the laws under which they are placed, and without even the poor privilege of establishing the injury they may have suffered by the presentation of any evidence. There then the Indian lies, with his property, his rights, and every privilege which makes human existence desirable, at the mere mercy of the state of Georgia; a state in whose government or laws he has no voice. Sir, it is impossible for the most active imagination to conceive of a condition of human society more perfectly wretched."

Such were the views of a great multitude in this nation; and had it not been for the indomitable purpose of Georgia to get possession of the Indian lands, the government would have adhered to their solemn treaties with those tribes, and the nation would have had less reason to fear the wrath of an offended God.

SECTION 3. *Political Changes in South America.*

THIS portion of the western continent has been in an unsettled and insurrectionary state during most of the last half century. I propose to give only a brief outline of the events that have there taken place. The spirit of liberty seems first to have manifested itself in the northern provinces, probably from their proximity to the United States, and in a few years to have pervaded the whole country.

*New Grenada.* — In 1800, it was a vice-royalty of Spain, but in 1811 declared itself independent. In 1819, it united with Venezuela and the presidency of Quito, and was called the Republic of Colombia, of which Simon Bolivar, who was regarded by his friends as the Washington of South America, was the first president. In 1828, he assumed supreme power, and Venezuela withdrew from the Union. In 1831, the Republic of Colombia was resolved into its original elements. General Santander was chosen president: it still retains its republican form of government, though its affairs are in an unsettled state. It covers an area of 380,000 square miles, and is supposed to have a population of 1,680,000. Joaquin Mosquaru was inaugurated president in 1844.

Bolivar's fame and labors were not confined to New Grenada. We shall see that he aided Peru in her revolutionary struggle, and was called the *Liberator*. "He was a man," says one, "of much hard fighting;

hard riding, of manifold achievements, distresses, and heroisms ; a many-counselled and much-enduring man." He died December 17, 1830, aged 47.

*Venezuela.* — This includes the old Spanish royalty of Caraccas and Spanish Guiana. It withdrew from the republic of Colombia when Bolivar assumed supreme power, and united with it again for a short time after his decease. In 1831, it declared itself an independent republic, of which General Paez was president. In 1847, J. T. Monagas became president, and soon after a civil war commenced ; the parties were headed by the president and ex-president. The latter was defeated in a decisive battle, fought August 15, 1849. The affairs of the country were in a sad condition, and the best citizens were seeking a residence elsewhere. Paez is the most distinguished man in the country, and has a strong hold upon the affections of the people. Venezuela has an area of 450,000 square miles, and one million of inhabitants.

*Ecuador*, or *Equador*, is the old Spanish presidency of Quito, and lies on both sides of the equator ; hence its name. It became an independent republic in 1831 ; it has an area of 325,000 square miles, and a population of 600,000.

*Peru.* — This province declared itself independent of Spain July 15, 1821. General San Martin was declared its protector in August. The Spanish or royalist party was still powerful. In 1823, Lamar was placed at the head of the government, and La Serna, the Spanish general, collected his forces in Upper

Peru, now called Bolivia. The republicans applied to Colombia for aid, and Generals Sucre and Bolivar were sent to fight the battles of freedom in that country. The decisive battle between the royalists and republicans was fought at Ayacucho, December 9, 1824, in which the latter were victorious. The royalists maintained themselves for a time in Upper Peru, but were totally routed in 1825. Bolivar, in the early part of 1824, was invested with supreme power in Peru, with the title of Liberator. But the Peruvians, becoming suspicious of his designs, removed him from office and restored Lamar, who was succeeded by Gamarra in 1829. He was succeeded, December 20, 1833, by Obregoso. In 1837, the country was placed under the protection of Santa Cruz, president of Bolivia. In 1839, Peru was again independent, and Gamarra president. Raman Castilia was president in 1849. It has an area of 524,000 square miles, and a population of 1,373,000.

*Bolivia.* — This was formerly Upper Peru. Soon after the battle of Ayacucho, this country declared itself independent, and General Sucre was vested with the government, until a constitution could be framed and adopted. The country was called Bolivia, in honor of Bolivar, who drew up the constitution in 1826. Sucre was chosen president for life. He resigned in 1828, and returned to Colombia, where he was assassinated in 1830. General Blanco was elected president in 1828, and deposed January 1, 1829, and was succeeded by General Santa Cruz. In 1849 General Belzu

was chosen president. This country has an area of 318,000 square miles, and a population of 1,700,000.

*Chili.* — The revolutionary spirit began to manifest itself in this province as early as 1809, while Spain was harassed and torn by the invasion of Napoleon Bonaparte. It did not, however, throw off the Spanish yoke till 1818. By the intrigues of San Martin, the three Carreras, and Rodriguez, the best men in the country were murdered, and O'Higgins was elected chief magistrate, with the title of Supreme Director.

San Martin is famous for having led an army over the Andes, from Mendoza into Chili, in 1817. He is the Hannibal of the southern hemisphere. O'Higgins was San Martin's favorite, but the people of Chili could not long endure his directorship: in 1823, he was compelled to resign, and was succeeded by Ramon Freire; in 1826, he was succeeded by Manuel Blanco. In 1827, the form of the government was changed; and the chief ruler has since been called President. The people have been divided on the question, whether they should establish one central government for the whole, or whether, like the United States, they should have a federal government. Manuel Bulnes was appointed president in 1841. It is one of the smallest of the South American states, having an area of only 144,000 square miles, with a population of 1,200,000.

*Argentine Republic, or Buenos Ayres.* — This province threw off the Spanish yoke, and set up for

independence, in 1816. It assumed the name of the United Provinces of South America, and in 1819 adopted a constitution, taking that of the United States for its model. In 1826, it took the name of the Argentine Republic. In 1828, the president Rivadavia resigned, the congress was dissolved, and the confederation came to an end. In 1830, Rosas became president of the republic, and has held that office ever since, ruling the country with little less than absolute power. He began to play the tyrant about 1834. "Literary, scientific, and humane institutions, which had been established and liberally maintained previous to the administration of Rosas, have long since ceased to receive any support from government." There were many frightful massacres in October, 1840, and in April, 1842; the heads of well-known citizens were carried through the streets of the capital in carts, followed by those who cried, "Who will buy peaches?" "Who will buy oranges?" A traveller saw among the curiosities, in the house of Rosas, the salted ears of Colonel Borda, preserved in a glass case. Between 1834 and 1843, no less than 3765 citizens had their throats cut, and 1393 were shot. This is only a specimen of the enormities of which Rosas has made Buenos Ayres the blood-stained theatre. Many have been banished, and a greater number have fled to other provinces. As evidence of the diminution of the wealth of the country, it is said that the importation of silks and woollen goods has diminished very much, and that of coarse



cottons has increased. This country has an area of 726,000 square miles, and a population of only 675,000.

*Uruguay* is called also the Oriental Republic, and often Montevideo, from its capital. This was at first a province of the Argentine Republic. In 1826, there was an obstinate war between the republic and Brazil for the possession of Uruguay. The contest was ended in 1828, by the mediation of England and France, and a treaty of peace was signed acknowledging this province to be an independent government. Although the Argentine Republic formally acknowledged the independence of Uruguay, she has always determined that it shall form a part of that republic. The aim of Rosas is to obtain possession of the country, and subject it to his own government. The signification of his acts is, long life to those who are in favor of uniting in one government the provinces that formerly composed the republic, and death to those who are in favor of the independence of Uruguay. The president of this republic is Joaquin Suarez, who was elected in 1843. Its area is 120,000 square miles, and its population 140,000.

*Paraguay.*—This became a republic in 1813, though no formal declaration was made of it. The great man of that country was Dr. Francia. He was secretary in 1813, and a consul in 1814. In the latter part of that year, he called a congress of 1000 persons, who were appointed by himself—ignorant men, whom he could control. By that congress he was appointed dictator for three years, and from that

time did not deem a reflection necessary. He encouraged the lower classes to look to him for favor, and by every means in his power sowed discord and jealousies among the better portion of the people. He was, if possible, more cruel and tyrannical than Nero or Dionysius. In 1830, it was said, "The prisons are groaning with their inmates; commerce is paralyzed; vessels are rotting on the banks of the rivers; distrust and fear pervade every habitation; the nearest relations and dearest friends are afraid of each other; despondency and despair are written on every countenance." Dr. Francia lived, through fear of assassination, secluded from all society except that of an old negro woman; he examined carefully his simple food to see if it had not been poisoned, and for the same reason made his own cigars. He died September, 1840, being more than fourscore years old. His death-scene is thus described: "Attended during his last sickness by an old woman and a native doctor, he was at length told he could not recover, and that he had better call some one to administer to the wants of his soul. At the mention of a priest, whom he hated above all things, he leaped from his bed in a paroxysm of rage, and seizing a sabre, pursued the panic-stricken doctor to the door, where he fell down and expired."

Such, however, is said to be the mildness of the people, that in no state paper or public document can a word be found reflecting with harshness upon his awful administration.

In 1841, a consular government was established, and Senores Lopez and Alonzo were made consuls. Lopez now administers the government alone, and has the title of President.

General Rosas is desirous of annexing Paraguay to the Argentine Republic, while the English and French favor its independence for the sake of free trade with that fertile country. Its area is 74,000 square miles, and its population 250,000.

*Brazil.* — This country was a part of the kingdom of Portugal till 1822. John VI., king of Portugal, resided at Rio Janeiro from 1808 to 1821. During all this period there was growing up a republican party, composed mostly of foreigners. When John returned to Portugal, he made his son, Don Pedro, prince regent. In October, 1822, Brazil declared herself independent of Portugal, and Don Pedro was crowned emperor. In 1831, he abdicated the throne in favor of his son, Don Pedro II., who is still emperor of Brazil. There is in parts of Brazil a strong republican feeling, which keeps the country restless and unsettled. This is the largest of the South American provinces, extending over 2,300,000 square miles, having a population, however, of only 5,200,000.

Republicanism has not been very prosperous in South America, owing chiefly, no doubt, to the prevalence of the Romish religion, and the domineering influence of a Jesuitical priesthood. So long as their religious teachers remain the same, the masses of the people will remain uneducated; and though they

may declare themselves a free and independent people, they will not enjoy the blessings of true liberty.

When the South American states shall have free schools and a free Bible, the tree of liberty will strike its roots deeper, spread its branches over the whole land, and bear an abundance of good fruit.

## CHAPTER II.

## EDUCATIONAL CHANGES.

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SECTION 1. *Common Schools.*

AT the formation of the federal compact, the sentiment was all-pervading, that the perpetuity of a free government must depend upon the virtue and intelligence of the people. It was admitted by all that the success of our young republic would not answer the expectations of its friends, unless the children and youth should all be instructed in the rudiments of learning, and be taught the fear of the Lord.

As Massachusetts earliest embarked in the cause of education, and as her movements have had an influence upon other states, it will be in order to give a sketch of what she has done to promote this cause.

At the commencement of the present century, her school system was substantially what it had been from the beginning. The towns were empowered and required to raise money, by a tax on all the property, for the support of schools, which were open and as free to the children of the poor as of the rich. They were divided into districts, and committees were annually chosen to examine teachers, and visit the schools. The great defect in the system

then was, that the state required no returns to be made to any state officers respecting the condition of the schools. If the perpetuity of the government depended on the education of the youth, it ought to have been known by the legislature whether the towns were taking care that no one should grow up unable to read the laws of the commonwealth and the sacred Scriptures. The temptation, in every town, was strong to raise as little money as possible, so that their taxes might be light. Districts were tempted to employ cheap teachers, so that their schools might be long; and teachers were tempted to offer their services, without any special qualification for their work, because their wages did not warrant any outlay of money for an outfit. The consequence was, that schools languished; there was no healthful stimulus that urged the schools forward in the march of improvement. Some children grew up without acquiring sufficient education to transact the business of life.

Between 1820 and 1825, considerable interest began to be manifested on this subject. In 1824, James G. Carter, Esq. published a series of Letters, addressed to the Hon. Mr. Prescott, on the Free Schools of New England. In 1826, Governor Lincoln, in his annual message to the legislature, recommended the establishment of Teachers' Seminaries. During that year, the school laws were revised, and a law enacted requiring the school committees of every town to make a return to the secretary of state, an-

nally, of the number of districts in each town, of the number of scholars, of the sum of money raised by the town, and of the wages of the teachers. Returns were received, at the close of that year, from two hundred and fourteen towns.

As early as 1812, President Dwight remarked, that the only thing wanting to make the school system of New England perfect, was a provision for collecting statistical information respecting the schools, and for presenting the facts in a report to the legislature. Such a report, he said, would enable the legislature to see what defects needed to be remedied, and to provide more efficiently for their welfare.

In 1826, a monthly Journal was commenced in Boston, exclusively devoted to the subject of education. It was the first of the kind that was published in the country, and was called the Journal of Education, afterwards the Annals, and, after 1828, was edited by William C. Woodbridge, the geographer. It was continued till 1838, when it was succeeded by the Common School Journal. In 1830, a newspaper was commenced in Boston, called the Education Reporter; it continued but a year. About this time, Mr. Josiah Holbrook prepared some articles of apparatus for common schools, lectured in different parts of the state, and held the first educational convention that ever assembled in this country. It was manifest that a new era was about to commence.

In August, 1829, the American Institute of In-

struction held its first annual meeting; it continued its sessions four days, which were occupied with lectures and discussions upon educational topics. The Institute has continued to hold its meetings every year to the present time, and has published several volumes of Lectures. It has done good service by calling the attention of the public to the subject of popular education, and has greatly benefited teachers by giving them lessons of wisdom and experience.

In 1835, a foundation was laid for a school fund in this state from unappropriated moneys received for state lands in Maine, and from money due from the United States for military service rendered during the war of 1812. It was to be increased from year to year, till it should amount to a million of dollars. In 1840, it was \$437,592, and is now \$876,082. It increases annually about \$30,000.

In 1837, the legislature constituted a Board of Education, consisting, besides the governor and lieutenant-governor, who were members *ex officio*, of eight persons, one of whom retires each year, and another is appointed in his place by the governor and council. The Board was organized in May of that year, with power to appoint a secretary, who devotes his whole time to collecting and diffusing information, to visiting schools, and to doing whatever is needful to promote the common school interest.

Hon. Horace Mann was elected secretary in May, 1837, and was continued in that office by appointment



from year to year, till Nov. 1848, when he resigned, and was succeeded by Rev. Barnas Sears, D. D.

By this arrangement, a new impulse was given to the cause. The state was soon explored, the condition of the schools better known, and means used for the removal of existing evils; one of which was the want of well-qualified teachers.

At the beginning of 1838, the Hon. Edmund Dwight, of Boston, who died in 1849, offered, through the secretary, \$10,000 for establishing one or more normal schools, or teachers' seminaries, on condition that the state would give \$10,000 more for the same purpose, to be expended under the direction of the Board of Education, by way of experiment. The offer was accepted, and the board proceeded to make arrangements for opening three schools.

In July, 1839, the first normal school ever established in the United States went into operation at Lexington, where the first blood was shed in the American revolution. Its teacher was Mr. Cyrus Pierce; afterwards it was under the charge of Rev. Mr. May. In 1844, it was removed to West Newton, and Mr. Pierce became again its teacher. In 1849, his health failed, and he was succeeded by Mr. E. S. Stearns. The second normal school was opened in Barre, in September, 1839, under the instruction of Professor Samuel P. Newman, who died in 1842. In 1844, this school was removed to Westfield, and was under the care of Rev. E. Davis two years, when Mr. D. S. Rowe was appointed principal. The

third was opened at Bridgewater, in 1840, under the care of N. Tillinghast, Esq.

When the \$20,000 were expended, the legislature were so well satisfied with the experiment, that an appropriation was made of \$6,000 a year for three years. At the same time, the sum of \$5,000 was granted, to be added to \$5,000 raised by subscription, to be expended in building suitable houses at Westfield and Bridgewater. The West Newton school had previously been furnished with a suitable building. From that time, the normal schools began to be regarded as a part of the settled policy of the state.

This point of success was not reached without a hard struggle. There were fears entertained by many, that some great evil would grow out of these movements. The secretary was called to defend the cause against the attacks of the Boston schoolmasters, a clergyman, and a few politicians.

In 1837, previous to the organization of the Board of Education, a law was passed, authorizing the districts to raise a limited sum of money for the purchase of a district school library. Subsequently a law was passed, allowing any district that would raise fifteen dollars to draw an equal sum from the state treasury, to be expended in the purchase of books for a library. In consequence of these laws, the board felt themselves called upon to cause a series of books to be published for that purpose. Experience has shown that it would have been as well to have allowed the

districts to have made their own selection. It certainly would have been much more agreeable to booksellers, and saved some controversy, and a large expenditure of bitter feeling.

Teachers' Institutes began to be holden in Massachusetts, in 1846, under the direction of the secretary of the board. The expense of each Institute is about two hundred and fifty dollars, which is paid by the state.

The penalty to towns for not making their returns according to law, and for not raising an amount for schools equal to one dollar and fifty cents for each child between five and fifteen years old, is a loss of their portion of the fund for that year.

In 1850, the state appropriated \$2,000 to employ two or more assistants to aid the secretary in visiting the schools of the commonwealth. They also passed a law, authorizing each school district to procure either Webster's or Worcester's large Dictionary for the use of the schools, at the expense of the state.

CONNECTICUT has the most ample school fund of any state in the Union, according to the number of children. It was created in 1795, by setting apart for that purpose the income of the sale of lands in Ohio which were the property of the state. The fund has been increasing from year to year, and is now \$2,075,000. Half of the state's portion of the surplus revenue was appropriated to schools. The people are not obliged to raise any specific sum for schools by tax, and in very many towns no more is

expended than is obtained from the public fund. The old adage, that "what costs nothing is worth nothing," is proved to be true by the lack of interest among the people of that state in the success of their schools. With the ability to have the best schools of any state in the Union, it is acknowledged that they are surpassed by many others.

Connecticut, however, has caught the spirit of improvement, and during the last ten years has made considerable progress. In 1838, a Board of Education was instituted like that of Massachusetts, and Henry Barnard, Esq. was appointed secretary. In 1842, the board was abolished, and the state relapsed into its former condition. During the short period of the existence of the board, its indefatigable secretary had explored the state pretty thoroughly, and awakened a new interest in the cause of education. An impulse was given which did not cease, though the board was abolished. County conventions were holden, and an agent kept in the field at the expense of individuals, and "the subject was kept before the people." In 1845, the commissioner of the school fund was made superintendent of common schools. It is his duty to receive returns from the district, and to report annually to the legislature. These reports are published and scattered through the state. In 1849, another Board of Education was instituted, with authority to establish a normal school. The board determined to locate it somewhere near the centre of the state; and, other things being equal, at

the place that would raise the largest sum of money. Berlin raised \$16,000 for buildings and apparatus, and the school went into operation in May, 1850. Henry Barnard, Esq. has the general supervision of the school, and, at the same time, performs the duties of secretary of the board. He is not expected to teach. Rev. T. D. P. Stone is the principal teacher. In 1849, the income of the school fund was sufficient to give to each child in the state, between four and sixteen, one dollar and fifty cents.

**RHODE ISLAND.** In the original polity of this state, there was no provision for education. It was considered a matter for individual conscience and parental duty. In 1800, a system of free schools was established by law; but it met with an opposition which resulted in its repeal in 1803. The city of Providence, however, continued to act according to the provisions of the law, and was greatly benefited.

Things remained in this situation until 1828, when the legislature established a system of free schools which has remained to this time, and may be considered as a part of the settled policy of the state. They made provision that a sum not exceeding ten thousand dollars should be distributed among the schools established in all those towns that should comply with the requirements of the law. In 1839, the sum to be distributed annually was increased to \$25,000.

In 1843, it was said there were 1,600 adults in the state who could not read, while in Connecticut, with

a population three times greater, there were only five hundred and twenty-six, and that they were dependent on other states for clergymen, lawyers, physicians, and school teachers. The legislature, appalled by the view they had of the low state of the schools, authorized the governor to appoint a superintendent, who should perform the same service in Rhode Island that the secretary of the Board of Education was performing in Massachusetts. Henry Barnard was appointed to that office, and continued his labors till 1848. The state, being small, was soon thoroughly explored, and a new impulse was given to primary education. The interest in common schools in that state is now fully equal to that felt in those where improvements began to be made much earlier.

MAINE, being a part of Massachusetts until 1820, had the same common school system, and retains it still. A permanent school fund was commenced in 1833. The money was to be derived from the sale of twenty townships of land in the northern part of the state. In 1845, the fund amounted to \$57,629. The interest of this and the bank tax, which is about \$25,000, is distributed annually among the schools of the state. The towns are required to raise by tax a sum not less than forty cents to each inhabitant. The schools are free to all the children of a specified age.

In 1844, the American Institute of Instruction held its annual meeting at Portland. It was attended by a great number of the teachers of Maine, and a

new interest was awakened in the cause of common schools, which resulted in the holding of a state educational convention at Augusta, in 1846. This body appointed a committee to petition the legislature to afford some aid in improving their schools. Their request was granted. A Board of Education was established, consisting of fourteen members, one from each county, with power to appoint a secretary, whose business it is "to make poor schools good, and good schools better."

NEW HAMPSHIRE has many enlightened and patriotic men; but the progress of the school reform has been slow. Its system of free schools is similar to that of the other New England States. It has no school fund, but the tax on banks, amounting to about \$12,000 annually, is appropriated to the schools. In 1846, some changes were made in the school laws, the most important of which was one authorizing the legislature to appoint annually a commissioner of common schools, who sends blank forms to all the town committees to be filled and returned. He is to spend twenty weeks each year in travelling through different counties, delivering addresses, and laboring in every practicable way he can to promote the welfare of common schools. Provision was also made for holding Teachers' Institutes. Professor R. S. Rust has held the office of commissioner to the present time. A new interest has been awakened; teachers are improving, and the amount of money raised has been increasing for several years, and in no year has been as great as in 1849.

VERMONT has a system of free schools, and once began to establish a school fund ; but in 1845 it was applied to the payment of state debts. A law was enacted the same year, providing for the appointment of state, county, and town superintendents, through whom the statistics of the schools are collected, and much valuable information respecting the condition and wants of the schools is disseminated among the people.

NEW YORK. In April, 1805, the legislature of this state appropriated the money arising from the sale of 500,000 acres of land, for a school fund. The interest was to be added to the principal until the annual income should exceed \$50,000, when it was to be distributed among the schools. From 1810 to 1821, the fees received by clerks of the Supreme Courts, over and above their salaries and expenses, were added to the same fund. The common school system of New York was established in 1812, and the first distribution of the income of the fund was made in 1816. The school fund proper, in 1849, was \$2,170,514. The state has also a literary fund amounting to \$265,306, the income of which is distributed annually among the colleges and academies. The state's portion of the surplus revenue was also funded, and a part of it is appropriated to the benefit of common schools, and a part to higher seminaries. All the funds of the state devoted to educational purposes amount to *six and a half millions of dollars.*



There is a corporation consisting of twenty-one members, eighteen of whom are appointed by the legislature during life or good behavior; the other three are the governor, lieutenant-governor, and secretary of state, who is also superintendent of common schools. They are called "regents of the university," because they were the trustees of a state university chartered about thirty-five years ago, which never went into operation. The regents have power to incorporate academies, to confer medical and honorary degrees, and to distribute the school fund. They are, in fact, a board of education.

The secretary receives the reports from the schools, and reports the same to the legislature. New York began to require returns when they commenced the distribution of public money, in 1816.

Teachers' Institutes originated in this state in 1843.

A normal school was established at Albany in 1844. The act of the legislature creating it was passed May 7 of that year; it was opened in December following, under the care of David P. Page, who died January 1, 1848, aged 38. A new building, for the accommodation of the school, was erected in 1849; it cost \$28,500, and is the most spacious and best arranged building for the purpose there is in the United States. Prior to January, 1850, 1130 young men and women had enjoyed the advantages of the school.

In New York, the schools are free only while the

school is supported by public money. The schools are lengthened by the payment of a certain sum by the parents or guardians. There is no tax laid upon property for the benefit of all the children. In 1849, a free school law was passed by the legislature, and submitted to the people for adoption or rejection. It was adopted by a majority of 150,000 votes ; whereupon the opposers of the law declared that the people did not understand the question, and that thousands voted for it, who, if they had been fully informed, would have voted against it. The legislature, therefore, ordered that the bill be sent back to the people ; and on the first Tuesday in November, 1850, they are to say distinctly whether the Empire State shall have a system of free schools or not.

NEW JERSEY has a school fund, amounting to a little more than \$370,000. The income of the fund is expended for the benefit of all the children in the state. This, however, is sufficient to sustain the schools only a short time ; they are lengthened by a tax on the scholars, payable by the parent, as in New York. The practical operation of this system is, that many poor people send their children to school only while the public money lasts, and some not even during that time, because they are ashamed to send them while the public money lasts, and then take them out.

A new impulse has of late been given to the schools in this state. There are twelve teachers' associations. They meet quarterly to hear lectures,

and to discuss questions pertaining to this great interest. In some of the counties, Institutes have been holden.

PENNSYLVANIA. The constitution of this state, in 1790, provided that "the legislature, as soon as, may be, shall provide by law for the establishment of schools throughout the state, in such manner that *the poor shall be taught gratis.*" The legislature neglected, for a long time, to establish schools; but whenever a college or an academy was incorporated, it was on the condition that tuition should be free to a certain number of the poor. The consequence was, that public schools came to be regarded as schools for the poor. A prejudice was created against them. The poor were too proud to have their names enrolled in the county and state records as unable to educate their children. In 1833, the state awoke from its lethargy, and in 1834, the legislature established a common school system. It was amended, and made more practical, in 1836; since which the cause of education has been highly prosperous. The towns are divided into districts, and \$190,000 from state funds are annually distributed among the districts that comply with the requirements of the school law, which obliges them to raise a certain amount by tax. The amount raised by tax, in 1849, was \$392,442. If any district does not comply with the law, they do without schools, or support them by voluntary contribution. There is one peculiarity in the school laws of this state. It obliges every dis-

tract to raise money enough by tax to provide a school for the poor gratis. It would be better to oblige them to raise money for the support of schools open to all, both rich and poor. In 1836, the law was accepted by 536 districts; in 1847, by 1,054; and in 1849, by 1,306. The secretary of state is, *ex officio*, superintendent of common schools.

OHIO has a school fund amounting to \$1,520,000, and distributes among the districts, annually, \$290,000. The present school system had its origin in an act of the legislature passed in March, 1838, which went into operation in April of that year. The secretary of state is, *ex officio*, superintendent of the schools, and the state auditor has the general supervision of the school fund. The county auditors are county superintendents, and each county has a board of three examiners, who, with the auditors, constitute the county Board of Education. The town clerk is the town superintendent, and each district chooses annually three directors. Each town is required to assess a tax on all the property for the support of schools, which are open and free to all the children. County conventions are holden, and Teachers' Institutes.

MICHIGAN has a school fund derived from the sale of lands given by the United States for that purpose. It yields already a little more than \$30,000 annually. A tax of half a mill on each dollar of the property in every town is required to be raised, and permission given to increase it as much as they choose. Each town is required to maintain a school library, and the

books are to be distributed once in three months among the districts, in proportion to the number of scholars in each. In 1849, there were 349 township libraries, containing 38,303 volumes. The legislature have established a Board of Education, and authorized the establishment of a normal school.

WISCONSIN. "This state has the basis of a most magnificent school fund. It consists of a domain equal to 2,281½ square miles, there being 1500 towns, one mile square on each of which is devoted to this object; and besides this, 781½ sections were given by Congress, at the admission of the state into the Union, making in all 1,460,000 acres, which are valued at \$1,70 per acre, giving a fund of \$278,912. In addition to this, all property that may accrue to the state by escheat or forfeiture, and the money received for fines, are to be added to the fund. The constitution requires that each town shall raise annually, by tax, for the support of common schools, a sum not less than half the amount received from the fund. It is thought the amount for distribution in 1851 will be about \$106,878, and that the number of children will be this year about 100,000, which will make an average of \$1,00 a scholar. This is a very good beginning for a new state, which a few years ago was a wilderness; and it augurs well for the future prospects of the state."

The other free states have not yet adopted any system of common school instruction. The provisions made by Congress, appropriating the sixteenth

section in every township as a fund for the support of schools, will constitute a large fund. Great interest is felt in the subject by many leading and influential men, and there is no doubt they will soon be blessed with an efficient system of free schools.

Owing to the sparseness of population in the slave states, it is manifestly quite impossible to establish an efficient system of free schools.

KENTUCKY is awake to the subject, and is doing well. Rev. Dr. R. Breckenridge has been appointed superintendent of public instruction, and is devoting himself earnestly to the cause. The state has a school fund amounting to \$1,299,268. The number of white children in the state in 1849, between five and sixteen years of age, was 192,990, of whom 87,496 were in the public schools.

In 1849, the legislature of VIRGINIA passed a law authorizing any county that chose to do so, to establish within its bounds a system of free schools. The law, however, had more particular reference to those counties in which there are but few slaves; it is rather intended for the benefit of the poor. The state has, in years past, made some appropriation for educating the children of the poor. I rejoice, however, in the evidence there is of progress in this old commonwealth. In 1683, the governor of Virginia "thanked God that the state had no free schools."

The state of MISSISSIPPI, in 1850, appropriated \$200,000 for the support of schools.

It will be seen from this review of the school sys-

terms of the several states, that New England and some of the free states of the west go for educating all the children at the public expense. It is not so in the Middle States, but it is hoped it will be.

It will be seen, also, that nearly all the public funds for common schools have been gathered during the last fifty years.

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### SECTION 2. — *Infant Schools.*

INFANT schools were introduced into the United States from Europe in 1827. Much was said in their praise, in England, during that and the preceding year. They were recommended by such men as Lord Brougham, Wilberforce, and Macaulay. Americans, who were in England during those years, visited the infant schools, which were among the lions of the day. Early in 1827, there was a meeting of a few friends of education in Hartford, at which Professor Goodrich of Yale College, and H. L. Ellsworth, Esq., who had just returned from England, made some statements respecting the merits of these schools: not one had then been organized in the United States. The American Journal of Education published a notice of this meeting, and highly commended this class of schools.

In May, 1827, an Infant School Society was organized in New York, and a school was commenced. In May, 1828, similar societies were formed in Bos-

ton and Philadelphia, and very soon in many cities and large towns, so that as early as 1829, there was scarcely a considerable town in the Northern States that was not blessed with an infant school. The Boston society received such liberal donations of money, that at the close of the first year, after paying its expenses, it had enough to sustain its schools another year.

They were called *infant schools* because they were designed more particularly for very young children. The exercises consisted in committing simple truths and facts to memory, which were repeated in concert, and accompanied by some appropriate gesture or movement of the body. The object seemed to be to occupy the children all the time with some pleasing exercise. The children would stand in a straight line, hold their arms stiff by their side, and, imitating the teacher, swing them backward and forward, saying at the same time, "shoulder joint, shoulder joint," repeating it several times in succession, and keeping exact time; then they would raise and depress the forearm, repeating the name of the joint used, and then the wrist joint was exercised and named. They would march in single file around the room, and, as the foot struck the floor, would say, "right foot, left foot, right foot, left foot," &c. They were taught to count, and to sing simple rhymes, conveying scientific or moral truths. It was interesting to see fifty or one hundred little children go through with these exercises, keeping exact time, and it is



not strange that their value was overrated. In 1829, the infant schools of Boston were exhibited in one of the churches, and the members of the legislature were invited to be present. The papers of the day spoke of it as an exhibition that would do great good, for the law-makers would, very likely, on their return home, take measures for establishing them in the towns they represented.

When the novelty of these schools ceased to attract attention, they began to decline. It was discovered that the children learned very little that they would not have learned very soon if they never had attended such a school. Parents became unwilling to hire teachers to tell their children which was the right foot and which the left, which was the elbow joint and which the wrist.

In 1833, a writer in the *Annals of Education* inquired why there was so little said respecting them. He thought they had been abused; that more had been expected from them than could be realized, though, under skilful management, they might be highly useful.

All there was in this class of schools that was of any value, was introduced into district schools, and they soon ceased to exist. They were the means of some good; parents and teachers learned that it was not best to confine little children six hours in a day to a school-room, without exercise and without much instruction. They accomplished their mission.

SECTION 3. *Lancasterian, Pestalozzian, and Fellenberg Schools.*

THESE three systems of teaching originated in Europe at the close of the last, and beginning of the present, century, and have since been introduced into the United States. Each has its peculiarity.

The Lancasterian is the monitorial system, the object of which is to teach the greatest number at the least possible expense.

The Pestalozzian aims to give distinct ideas, by presenting a subject, as far as it can be done, to the senses, and by an examination of the thing itself, rather than from a description of it.

The Fellenberg system includes physical as well as intellectual and moral training, and requires pupils to devote a part of the time to manual labor. They have been called, in this country, *manual labor schools*.

There were two men, Rev. Andrew Bell, D. D., and Joseph Lancaster, a Quaker, who claimed the honor of having invented, and put in successful operation, the monitorial system. Dr. Bell, it would seem, established a school at Madras on this plan, about the year 1800, but borrowed the idea from the native schools of Hindostan. Lancaster established a school on this system in England, in 1803, and did not borrow the idea from any one. It seems, therefore, that so far as the genius of the invention is concerned, Lancaster was entitled to the highest

honor. Such has been the award of public opinion. The schools have been called Lancasterian, or monitorial.

Dr. Bell died in England, in 1832, aged eighty. Mr. Lancaster, in consequence of opposition to him by Dr. Bell's friends, and with the hope of finding a larger field of usefulness, emigrated to the United States, and settled in Baltimore, in 1820. In his schools, one teacher may instruct four hundred pupils, by instructing the monitors, who immediately teach the lesson they have recited to a class of children. He hears the monitors read or spell, and they hear their respective classes in the same way. Of course, the instruction imparted to the children by the monitors cannot be of a very high order, and there is no reason for introducing this system, except where the learners are numerous and poverty-stricken, and teachers very scarce. It is better than nothing. Hon. H. Mann says there is no reason for calling those he saw in England "monitorial," unless it be to admonish the public to guard against being duped by them.

A gentleman from the city of New York was in England soon after Mr. Lancaster commenced his school in that country, and having made himself acquainted with the system, on his return, opened a school in New York. All the public schools of that city, for a number of years, were instructed by this method.

During the last fifteen or twenty years, their popularity has greatly diminished, and very few such

schools now exist. Mr. Lancaster had better views of the structure of a school-room, of the importance of order, and of the necessity of keeping children occupied and interested, than any teacher of his age. In these respects, he made some valuable improvements, which have been separated from what was faulty, and have been introduced into other schools.

John Henry Pestalozzi was a native of Switzerland, born in 1746. He studied theology and law. Afterwards he became a farmer, and then a calico manufacturer; but not succeeding in any business, he turned his attention to the instruction of children, and particularly the children of the poor in the cities and villages of Switzerland. He was a man of great genius and benevolence. He aimed to communicate all instruction by an immediate address to the senses, and to call all the powers of the child's mind into active exercise, and not permit him to be a mere passive recipient of what was said. Instead of requiring a child to commit to memory a description of a mountain or river, he would take him to the base of the one, or the bank of the other, and require him to describe it himself. A Pestalozzian school-room must be well furnished with specimens of natural history, maps, pictures, models, and apparatus. For the introduction of these things into schools in modern times, we are indebted more, probably, to the suggestions and labors of Pestalozzi, than to any other man. He died at Brugg, in 1827, aged eighty-one.

Emmanuel von Fellenberg was a native of Switzerland, and was born the same year that Joseph Lancaster was, in 1771. He was a man of patrician rank, and an heir to a large fortune. He was educated for political life, travelled over all Switzerland twice, and made himself well acquainted with the condition of the people. In the revolutionary days of Napoleon Bonaparte, a price was offered for his head; and once he was on the point of embarking for America, but finally concluded to relinquish political life, and settle down quietly among his native mountains, and devote himself to the improvement of the people. He was convinced that, in order to improve the condition of society, we must begin with the young, and educate them right, and that attention must be given to the extremes of society, to the children of the rich and poor, to those who are to be ruled as well as to those who will be their rulers. He thought that children of all classes ought to be educated together, so that when they shall come to act their part on the stage of life they may feel a sympathy for each other. He was in favor of connecting with schools the various kinds of business in which most of the laboring classes will engage, for the sake of exercise, and to obtain a more perfect knowledge of some art or trade than they otherwise would. He established a school at Hofwyl, six miles from Berne. There were connected with it a farm and mechanic shops. It was the first manual labor school ever established.

Between 1825 and 1835, a considerable number of manual labor schools were established in the United States. They have not been very prosperous; most of them have been abandoned. The Mission Institute, at Quincy, Illinois, is a manual labor school; and the Mount Holyoke Seminary at South Hadley, Mass., educates young ladies at a moderate expense, by requiring the pupils to perform the labor in the boarding establishment.

Many valuable hints have been derived from each of these three systems, and many of their principles have been introduced into most of the schools in the United States. Though we have no schools that are purely Lancasterian, Pestalozzian, or Fellenberg, yet we have derived much benefit from them all.

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#### SECTION 4. *Colleges.*

FIFTY years ago, there were twenty-five colleges in the United States; now there are one hundred and twenty.

In 1801, there was	1 Baptist	college; now,	13.
" "	there were 2 Episcopal	" "	10.
" "	there was 1 Methodist	" "	13.
" "	there were 2 Roman Catholic	" "	13.
" " " "	19 Cong'l and Presb.	" "	71.

There were, in 1801,

In New England,	7 colleges; now	14.
In the Middle States,	6 " "	22.
In the Southern	" 9 " "	37.
In the Western	" 3 " "	47.

Many of these colleges have been recently chartered, and are very poorly endowed ; while many of the older ones are noble institutions, and are established on a permanent basis.

During the last fifty years, there have been great changes in the course of study in these institutions. Nearly as much Latin and Greek are now required for admission as was then required for graduation. English grammar, arithmetic, and geography, at the beginning of the century, formed a part of the college course.

There have been added to the list of college studies chemistry, geology, mineralogy, botany, political economy, and the modern languages ; while the departments of mathematics, intellectual and natural philosophy, have been greatly enlarged. The improvement in text-books has been very great. In 1801, the quantity of apparatus was very small, and the experimental lectures of the professors very meagre ; now, almost every college is able to illustrate all the principles of the sciences very fully, and to show their practical applications. Many of our academies have the means of illustrating the sciences more fully than our best colleges could do it at the commencement of the period under review.

There was no very decided or marked improvement in colleges until the public attention began to be turned to the improvement of the common schools, about 1825. Then it was said, by many, The course of study in colleges is too limited. One said, Too

much attention is given to the dead languages ; the modern ought to be introduced ; another said, Let us have less pure mathematics, and more mixed ; let the college course have a more direct reference to the profession which each young man has in prospect. In 1827, the faculty of Yale College appointed a committee to report on the subject. They did so, and brought forth their strong reasons for pursuing the same general course that had been pursued. They recommended more languages and mathematics, rather than less. That report may be found in volume 15 of Silliman's Journal. It is an able document, and shows that a college education should aim at thorough mental discipline, which is equally useful to men of every profession. Many valuable articles, during that and subsequent years, appeared in the Quarterly Register, and, indeed, in nearly all the periodicals of the day.

The faculty of the Vermont University took up the subject, and published their views, which coincided in the main with those of the faculty of Yale College. They judged it expedient, however, to admit students to a partial course, to study with the college classes mathematics, or chemistry, or any other science they chose. Those who pursued a partial course were not examined for admission, nor did they receive a diploma. Dartmouth College made greater innovations than did the University of Vermont.

The general result of this agitation was favorable.



There is now a fuller conviction, than existed before, that the general course of college study is wise and judicious; that it ought to be extended; and that, in order to do it, the terms of admission should be elevated. This has been done.

There have been considerable changes in the mode of government in these institutions. It is now more paternal and less monarchical. There is less attempt to overawe students by adhering to customs that had been handed down from the dark ages. There is not that wide separation between the classes that once existed. There has been, also, a great improvement in the moral and religious character of the young men that are collected in these seminaries. Fifty years ago, infidelity was exceedingly prevalent. A pious young man was often the butt of ridicule. Sometimes not a tenth of the students were pious; and if those that were met for prayer, it was, often, at a private house in the town, to prevent being annoyed by their fellow-students. The change in this respect has been so great, that some will be slow to believe the statements I have made.

The corporation of Brown University are now making some important changes in that institution. To enable them to carry out their plan, \$125,000 have been raised, and some new professors have been appointed. They propose to abandon the system of adjusting the studies to the term of four years, and arrange the studies so that each may study what he

chooses, and only what he chooses. Students may remain a single term, a year or more, as they choose. They will confer degrees, however, upon none but those who sustain themselves in an examination in such studies as may be ordained by the corporation. *Omnes res tempus probat.*

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#### SECTION 5. *Professional Schools.*

It was formerly customary for young men, qualifying themselves for either of the learned professions, to spend one or more years with some individual distinguished for his professional knowledge, who directed his reading, and, by conversations, furnished him with such information as his time and circumstances would permit. The libraries of these private teachers were limited, and they were unable to furnish their pupils with a full and systematic view of all the topics on which it is desirable that students should have extended and thorough information. It was found to be necessary to establish professional schools, having learned professors and large libraries, where young men might acquire a more thorough knowledge of their profession than they could with private teachers.

*Theological Seminaries.* — It is said that a seminary of this kind was established at New Brunswick, by the Dutch Reformed church, in 1784. This is not exactly true. In 1773, it was proposed to estab-

lish a professorship in theology in connection with the college at that place, and Dr. Livingston was appointed professor by the classis of Amsterdam. The revolutionary war commenced, and nothing more was done. In 1784, the appointment of Dr. Livingston was confirmed by the convention of the Dutch church, and he began a course of lectures in the city of New York, to young men preparing for the ministry. He lectured five days in a week, and continued this course till 1797. This could hardly be called a theological seminary, and certainly it was not at New Brunswick.

In 1807, the college at New Brunswick being in a languishing condition, an attempt was made to revive it, which was successful, and a professorship in theology was established. Dr. Livingston was appointed professor, and at the same time president of the college. He entered upon his duties in October, 1810. It cannot, therefore, be said that a theological seminary was established at New Brunswick earlier than 1810.

It is also said that a theological seminary was established at Cannonsburg, Pa., in 1792, by the associate Presbyterian church. This is not exactly true. In 1793, Rev. John Anderson, D. D., of Beaver county, Pa., began to instruct students in theology. He was called a professor, but had no assistants. It was a private affair, and on a small scale. In eight years, or previous to 1801, he introduced six young men into the ministry. He continued to teach in

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this way till 1818, when the theological seminary at Cannonsburg was opened.

It is claimed, by the Associate Reformed Presbyterian church, that the institution at New York, at the head of which was John Mason, D. D., was the first theological seminary in the United States. That institution was established in 1804, and became extinct in 1821. In 1822, its library was transferred to Princeton. In 1829, the synod awoke from its slumber, and began again to think of establishing a theological seminary; it applied to Princeton for the library, and obtained it after a protracted lawsuit. In 1836, they opened an institution at Newburg, N. Y.

The Institution at Andover, which was established in 1808, may therefore be regarded as the oldest seminary of the kind in the United States.

There are now forty-two theological institutions in this country. Some of them are very small, and their resources very limited. They are divided among the various religious denominations as follows:—

Congregational (Orthodox),	6.	Unitarian,
Presbyterian,	15.	Baptist,
Lutheran and Dutch Ref.,	5.	Protestant Episcopal,
Methodists,	1.	

Of these, nine are in the New England States, fifteen in the Middle, eight in the Southern, and ten in the Western States.

The founding of these institutions has had a tendency to increase the number of learned theologians.

*Medical Schools.* — Three such schools were established during the latter part of the last century; the first at Philadelphia, the second at Cambridge, Massachusetts, and the third at Hanover, New Hampshire. There are now thirty-seven, of which seven are in the New England States, eight in the Middle, nine in the Southern, and eleven in the Western. In these institutions there are 224 professors, and the number of students who attend the courses of lectures annually is about 4,500. Some of them have not more than twenty-five students; and some, especially the old medical college at Philadelphia, have more than 500. These schools have had a beneficial effect upon the science of medicine. It has obliged those who offer themselves as practitioners in the healing art to qualify themselves more thoroughly for their profession. The interest that has been awakened in the study of medicine has led, in several states, to the enactment of laws, which make it necessary for young men to be regularly licensed in order to collect their fees. Some remarks respecting systems of medicine and diseases will be found in another chapter.

*Law Schools.* — There are twelve law schools in the United States, two of which are in the New England States, two in the Middle, four in the Southern, and four in the Western. Of this number, six have only one professor each, and no one more than four. They all have about 400 students; nearly one fourth of them are in the law school at Cambridge.

It is manifest that but a small part of those who study law deem it necessary to avail themselves of the advantages of these schools. It is said there are now 19,000 lawyers in the United States, or 1 to every 1200 of the entire population.

It is now common for lawyers in cities to devote themselves exclusively to a particular class of cases, as maritime or commercial law, or to conveyancing, or to trials before juries. This, probably, is one of the results of law schools.

Learned professors awaken an interest in a particular department, and teach young men that the surest road to eminence in the profession is by devoting themselves chiefly to one class of cases.

The changes that have been made in the organization of courts have been very great, but would not be particularly interesting to the general reader, even if I were able to give a minute history of them.

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#### SECTION 6. *Parochial Schools.*

THE Presbyterian churches in Scotland very early adopted the practice, not only of supporting a minister, but a schoolmaster, to instruct their children in the elements of useful knowledge, and in the Bible and Catechism. These were called parochial schools. All that attended them were instructed in the doctrines taught in the Presbyterian church.

The old school Presbyterian Assembly in the United States have undertaken to do something of the same kind. They recommend to every church session to sustain a parochial school, and to the large and wealthy churches to take collections to assist the poorer ones in sustaining such schools. The schools are to be under the care of the session, and to be composed of children between the ages of five and twelve years. The assembly has a board of education and a corresponding secretary, to whom the reports of these schools are to be annually transmitted. The appropriation made by the board to a school that needs assistance must not ordinarily exceed seventy-five dollars. The arrangements for the organization of such schools were completed at the meeting of the assembly, in 1847. In 1844, a committee was appointed to consider the expediency of establishing such schools. No report of their doings was made till 1846, when Dr. J. W. Alexander presented one strongly recommending them. In 1847, a plan was reported for immediate action by the board of education. It appears that five parochial schools were established in New York in 1846. In 1848, it appeared that thirty-six parochial schools had been established in thirteen different states.

The chief reason for this movement was, that, in schools organized under the auspices of the state, and receiving state patronage, open as they must be to children of different denominations, none can be instructed fully in that system of doctrine received by

the Presbyterian church. The great objection to the parochial system is, that it fosters among children a sectarian spirit, encourages, and rather obliges, other sects to establish similar schools. This is certainly the most effectual method that can be taken to perpetuate error, and to strengthen the prejudices of children against those of other denominations. It is maintained by the friends of state schools that it is better that, inasmuch as all the children are to live together under the same government, they should be educated together, and learn to feel an interest in each other's welfare. The Bible is read daily in state schools, and acknowledged to be the authentic source of religious instruction. All the truths that need to be inculcated into the minds of children can be freely taught; the doctrines peculiar to each sect can be taught by the parents at home, or by the teachers of the Sabbath school.

The arguments for and against parochial schools may be found by examining the Reports of the Assembly's Board of Education, an article in the New Englander of 1848, page 230, and the 12th Report of the Massachusetts Board of Education.

It is not likely that these schools will ever become very numerous in the United States. Men will not relinquish their right to the benefits of public funds, and support schools of this description for the sake of the doubtful advantages of the system.



**SECTION 7. *Military Academy at West Point.***

THE establishment of a military academy in our country was proposed, in 1790, by General Knox, then secretary of war. It was recommended by General Washington, in his message, in 1793. In 1794, a corps of artillerists and engineers was established, having eight pupil soldiers attached to it. In 1798, the number of these pupils, or cadets, was increased to fifty, having four teachers.

In 1802, these young men were collected into an academy at West Point, under the direction of General Jonathan Williams. The whole number that graduated previous to 1812 was seventy-one. In consequence of the want of a knowledge of military tactics exhibited by our officers in the war of 1812, Congress increased the number of cadets, so that one might be nominated by each representative in Congress from his district, and ten by the president of the United States. The whole number of students, however, seldom exceeds one hundred and fifty, for the examinations are so rigid that great numbers are sent away every year, not being able to sustain the required rank in respect to scholarship. The institution has thirty-two professors and assistants.

The cadets are regarded as a part of the army, hold a rank between the subaltern and commissioned officers, and receive pay and rations which amount to twenty-eight dollars per month, with which they pay their expenses. During the months of July and Au-

## THE HALF CENTURY.

gust, they leave the barracks, and encamp in the open field, during which time they are subject to the discipline of an army in time of war.

The institution costs the United States from \$125,000 to \$150,000 a year.

The institution is furnished with the most perfect apparatus that can be obtained, and no means that are needful to explain the science of war are wanting.

The money expended there, annually, would sustain six hundred normal schools, which would furnish annually 30,000 accomplished school teachers. Which will benefit our country most, to furnish it annually with 30,000 good school teachers, or sixty men well skilled in the art of war?

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### SECTION 8. *School Books.*

Not much attention was given to the preparation of school books in this country till after the revolutionary war. We were previously supplied by English authors. The feeling soon became prevalent that, as our institutions were different from those of England, we needed American books for the use of our schools. Dilworth's Spelling Book was extensively used till after the revolution.

In 1783, Noah Webster published a Spelling Book, Institutes of English Grammar, and a reading book called Webster's Third Part. The Spelling Book has had a wide circulation, and "has held the empire

long." Previous to 1847, 24,000,000 copies had been published. About 1825, other spelling books began to be published, since which they have become too numerous to be registered in this brief sketch. In 1804, there were thirteen spelling books and primers; in 1832, there were forty-five in the United States.

Geography was not studied in common schools very generally till about 1815. Rev. Jedediah Morse, D. D., may be regarded as the father of American geographers, a small treatise on which he published in 1784. Afterwards he published a larger work, an octavo volume, which, in the early part of this century, swelled to two large octavos.

The small geography, previous to 1820, went through twenty-one editions. It contained four or five small maps. In 1820, it was re-written by his son, and adapted to the wants of common schools, and was accompanied by an atlas. Since 1840, it has been published in a quarto form, having the map of each country on the page describing it.

The first improvement made in geographies was the publication of Cummings's School Geography, in 1808. It was accompanied by an atlas, on the plan of Guy and Goldsmith, whose books were used in England. After 1820, school geographies accompanied by atlases multiplied fast, and the cry is, "Still they come," with improvements in modes of teaching, and in the arrangement of the work. This important branch of study, I have said, was not generally

introduced into common schools till about 1815. The boundaries of the states, with the population and capitals, were the maximum of geographical knowledge imparted in the common schools to those who are now fifty years of age.

Near the close of the last century, Nathaniel Dwight published a Geography in the form of a catechism, which had a limited circulation, but was better adapted to the wants of children than Morse's. In 1832, there were in the schools thirty-nine different geographies.

Webster, I have said, published a Grammar, which I believe was the first by an American. English grammar was very little studied during the last century, when we depended on England to supply the limited demand for such books. Webster's Grammar did not have a rapid sale. In 1807, he published his Philosophical Grammar, which was far in advance of the age, and was not appreciated. In 1795, Rev. Caleb Alexander, of Mendon, Mass., who died in 1828, published a small Grammar, which was in great demand until it was supplanted by Murray, before 1815. I am inclined to think it did much to awaken an interest in the study of the English language. English grammars, previous to this, and especially those imported from England, were without rules of syntax. Parsing was not attended to. Alexander's Grammar had twenty-two rules, besides five in a separate section for participles. The practical exercise of parsing added greatly to the interest of the study.

Lindley Murray was a native of Philadelphia ; but finding that the climate of England was more favorable to his feeble health, he took up his residence near York, and supported himself till his death, in 1826, by compiling school books. His Grammars had a great sale in this country previous to 1830. They were supplanted very extensively in New England by Smith's ; not on account of its great superiority, but through the indefatigable zeal and perseverance of publishers' agents, who, with an assortment of school books, would often enter a school-house, and exchange with the classes, giving them a new book for an old one, and leave a supply at the stores to meet the demand which was in this way created.

Since then the number of English grammars has so multiplied, that I have not room to enroll the names of all their authors.

During the last fifteen years, the analysis of sentences has become more and more prominent, until it is beginning to throw the parsing exercises into the shade. This ought to be done ; but the other ought not to be left undone.

From a catalogue of all the grammars in use in the United States, in 1804, it appears that there were sixteen. Some of these, however, were mere apologies for a treatise on that subject. In 1832, there were forty-eight, which number has since very much increased.

In 1804, there were fourteen arithmetics in use in the United States, the greatest and best of which

was Pike's. In 1832, there were fifty-three, and the one which has had the greatest and best influence upon the young mind, is Colburn's First Lessons, published in 1826. The mental discipline, and the knowledge of numbers which a child gets from the study of Colburn, are very great.

In an edition of Adams's Arithmetic, published in 1815, appeared for the first time a demonstration of the rule for extracting the square and cube roots. Great improvements have been made in arithmetics within a few years. The number now in use is about fifty; though a list of seventy-five or eighty may easily be made out. As new ones have come into use, old ones, whose authors are dead, having no one to look after them, have been thrown aside. It may be said of the authors of school books, very generally, that their works die with them.

Of reading books of all sorts and sizes, there were, in 1804, twenty-eight; in 1832, there were one hundred and two, since which the number has been very much increased. Probably, Porter's Rhetorical Reader has had as much influence as any one in forming a taste for good reading, and in improving the style of it.

At the commencement of the century there were no books on natural history, for schools, no astronomies, and no algebras. There is no lack of books on these subjects now. We have five or six different works on physiology, for schools, which is becoming a useful and popular study.

SECTION 9. *Newspapers.*

DR. FRANKLIN, proposing to start a newspaper, was urged by his friends to desist from his purpose, because there were already two or three papers in the country. In reply, Franklin said that more papers would make more readers. He was right, and his friends wrong. If they had lived in these days, they would, no doubt, wonder how so many newspapers can be supported.

The mass of the people, a century ago, had very little idea of the power of the press, and therefore made comparatively little use of it to promote their own great interests. Kings and princes had an instinctive dread of it. They regarded it as an animal that would do great mischief if it should have its liberty. They determined it should be kept in a cage, or wear a chain upon its neck.

The press, in most countries in Europe, has been under censorship, or had its liberty restricted by severe laws, until the revolutions of 1848. Very few papers have been published in Italy, the country in which they had their birth, and those very small, and filled with harmless and unimportant matter.

During the reign of Louis Philippe, no less than 1129 prosecutions were issued against as many publishers and writers for the public press. The aggregate of their punishment was 3,141 years' imprisonment, and fines amounting to \$1,333,000.

Many of the colonial governors of the United States had the views of their masters, the kings and princes of Europe, respecting the danger of multiplying weekly gazettes. William Berkeley, the colonial governor of Virginia, in 1675, said, "I thank God that we have no free schools nor printing presses, and I hope we shall not have any for a hundred years, for learning has brought disobedience, and heresy, and sects into the world ; and printing has divulged them, and libelled governments. God keep us from both." Lord Effingham, who was governor in 1683, was ordered expressly "to allow no person to use a printing press on any occasion whatever." No paper was printed in Virginia till 1736, and free schools have not yet been introduced, except for the poor.

Those days, when printing presses were a terror to men in office, and to their personal friends, have gone by, and now they scatter their leaves as plentifully as the trees do in autumn.

In 1800, as near as can be ascertained, there were in the United States 200 newspapers ; 17 dailies, 7 tri-weeklies, 30 bi-weeklies, and 146 weeklies.

In 1810, there were 359 ; in 1830, there were 1,000 ; in 1840, there were 1,400 ; and, in 1850, about 1,600.

In 1800, there were 5 newspapers in Boston ; in 1833, there were 43. In 1800, there were 13 newspapers published in the city of New York ; and in 1833, there were 65.

In 1800, the number of newspapers in the New England States was 65 ; in 1842, there were 223.



The number in the Middle States, in 1800, was 74; in 1842, it was 513.

The states which, in 1842, had over 100 newspapers, were the following: New York, 245; Pennsylvania, 187; Ohio, 123.

The states which had, at the above date, over 50 papers, were, Massachusetts, 91; Indiana, 73; and Virginia, 51. The old and chivalrous state of South Carolina had but 17.

In 1850, there were in the New England States 371 newspapers: in Maine, 53; in New Hampshire, 85; in Vermont, 39; in Massachusetts, 177; in Rhode Island, 21; in Connecticut, 46. In the state of New York, in 1850, there were 460 newspapers.

At the commencement of the present century, the editor, proprietor, and printer of a paper were usually the same person. The matter for the paper was mostly selected, and there was no expectation of or call for labored editorials. Many of the papers have ever been the property of practical printers, whose literary education has often been limited, and who had no talent to interest the public by the profound and stirring productions of their own pens. But there is an increased demand for such articles, and consequently many of our newspapers have had a brief existence. Very few have lived through the whole of the last half century.

Within twenty-five years, many of our newspapers have employed one, and sometimes two, well-educated men, who are able to discuss important questions,

and to lead their readers to form sounder views than they otherwise would. This class of papers has a large circulation, and controls very much the sentiments promulgated in village papers, whose circulation is too small to pay an editor for his services.

*Religious Newspapers.* — By a religious newspaper, I mean one that has the form of ordinary newspapers containing secular news, marriages, deaths, and advertisements ; but the greater part of which is filled with original or selected articles on various religious subjects. The first of the kind ever published was projected in Boston in 1815 ; it was called the Boston Recorder : the first number of it appeared in January, 1816, superintended and published by Nathaniel Willis. Mr. Sidney E. Morse edited the paper for a year or two, and in 1849, claimed to be the originator of this class of papers. In June, 1849, the Boston Recorder was united with the New England Puritan, a paper commenced by Rev. Parsons Cook, D. D., of Lynn, in 1840, and called the Puritan Recorder. There were three or four weekly periodicals in an octavo or quarto form, that were published somewhat earlier than the Boston Recorder. They were more like the monthly periodicals of the present day, and had not the essential characteristics of a weekly newspaper. Of this kind was the Religious Remembrancer, which was commenced in Philadelphia, in 1813, and was continued through ten years.

The second religious newspaper was the Religious Intelligencer, published at New Haven. It was com-

menced in June, 1816, and was merged in another paper about 1832.

The New York Observer was commenced in January, 1823, by Sidney E. Morse. It was designed to be somewhat neutral in regard to sects, and conservative in its influence.

The New York Evangelist was commenced in 1830, and was the advocate of new measures and new divinity. It entered warmly into all the exciting subjects of moral reformation. It has changed editors several times, and has become at length much more conservative than it was at first, and is now the organ of the new school Presbyterians. This class of papers became very popular, and, as early as 1825, almost every religious sect had one or more papers devoted to its own interests. In 1832, there were 18 religious papers west of the Alleghanies. It is believed there is now more than 125 such papers in the United States. They have exerted a good influence over secular papers, the publishers of which find it for their interest to insert items of religious intelligence, and to publish occasionally original articles on moral and religious subjects.

The success of religious newspapers suggested the idea of publishing other papers devoted to the advocacy of one important topic ; hence there have sprung up, within the last twenty-five years, a countless number of temperance, anti-slavery, agricultural, anti-masonic, educational, and scientific papers. Every

great interest has its paper, through which it throws out its influence upon public sentiment.

A new mode of conducting religious papers has been recently adopted. A company furnish the capital, and print and publish such matter as the editors furnish. It is too often the case that when the editor is the owner of the paper, he is strongly tempted to withhold some truths, lest he should offend some of his subscribers, and to publish some things that ought not to be published, with the hope of increasing his list of subscribers. If the editors are placed beyond the reach of this temptation, and the publishers are bound to insert such articles as, in the judgment of the editors, ought to be published, it makes the press more free and independent.

The Independent, a Congregational paper, commenced in New York the latter part of 1848, is conducted in this manner. The Inquirer, a Unitarian paper in New York, was placed on a similar foundation in 1849, and the Congregationalist was started in Boston, in May, 1849, on the same plan. Time will determine whether a paper can be sustained unless the editors have an interest in the subscription list.

Steam power was first applied to printing by Mr. Walter, principal owner of the London Times, in 1814. He made his first experiment November 29, to which the pressmen in the office were violently opposed. They threatened destruction to any one whose inventions should interfere with their employment. He

directed his men to wait that morning until six o'clock for news from the continent, and in the mean time he put his steam press in motion, and at six, called the pressmen, and told them the paper was printed; that if they attempted any violence, he had a force ready to suppress it; but if they were peaceable, their wages should be continued to each of them till they could find employment elsewhere.

The printing of papers and books in the large cities in Europe and this country is done by steam presses. The same press often prints several papers, thus rendering it unnecessary that every publisher of a paper should have a press of his own.

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#### SECTION 10. *Periodical Journals.*

VERY few monthly journals were published in this country before the commencement of the present century. They had few subscribers, and seldom lived to be more than two years old. Boston, which claims to be the Athens of America, was unable to sustain an able monthly. In 1800, a Philadelphia editor said, "Literary projects have almost proved abortive in Boston. Many attempts have been made to establish periodicals in that *small town*; but miscellaneous readers ask in vain for a magazine, or review, or literary journal, in the capital of New England." In 1810, according to Isaiah Thomas, who is good authority on this subject, there were

only twenty-six of this class of journals published in the United States. In 1835, there were one hundred and forty, and now about one hundred and seventy-five. Some of them are very substantial, and worth preserving, while many of them are light and trashy, intended merely to amuse the volatile and gay.

The Connecticut Evangelical Magazine, a valuable religious periodical, was commenced in 1800, at Hartford, and continued about ten years. The Panoplist, another able religious periodical, was commenced in Boston, in 1805, which, in 1820, became the Missionary Herald, and is continued at the present time. The Christian Disciple, a Unitarian monthly, was commenced in 1813. It is now called the Christian Examiner, and is a well-conducted journal. The North American Review was commenced at Cambridge, in 1815, and is an honor to the country. The same may be said of Silliman's Journal, a learned, scientific quarterly, commenced at New Haven, in 1817. The Christian Spectator was first published in 1819, and continued twenty years, when it was merged in the American Biblical Repository, published at New York, which was the union of the Biblical Repository, commenced at Andover, in 1831, and the Quarterly Observer, commenced at Boston, in 1833. The American Biblical Repository still exists. The New Englander was commenced at New Haven, in 1843, and the Bibliotheca Sacra at Andover, in 1844. The Biblical Repertory, an able and learned

quarterly, has been published at Princeton, New Jersey, for several years, the Methodist Quarterly Review at New York, and the Baptist Review at Boston.

I do not propose to give the names, history, and character of all the periodicals published in our country. Besides those I have mentioned, there are several law and medical journals, and some devoted to natural history. The best European journals are republished in this country, and several eclectics, which are filled with selections from those published in Europe.

The above succinct statement is sufficient to show that there has been, during the last fifty years, a remarkable increase in the demand for learned and able periodicals and reviews. It shows that there has been great intellectual progress ; that the number of able writers and men of fine literary and scientific attainments has greatly increased.

The people of the United States are emphatically a reading people ; and there being no censorship of the press, its issues are suited to the taste of the people. One may judge, therefore, of the taste of the people, by looking at the character of the books and periodicals that are published from month to month, to meet the popular demand. While we are gratified to find so many that are solid and substantial, it is painful to know that periodicals, filled with useless matter and tales of fiction, have the largest subscription lists. Great is the number of those that

contain no useful information, and have no good moral tendency, but, on the contrary, cultivate a taste for momentary gratification, and often convey the seductive poison of error and voluptuousness.

Within a few years, there have been many presses constantly employed in publishing tales and novels, in the form of pamphlets, in the cheapest style possible, and scattering them abroad as profusely as the leaves of autumn. They have been styled "the yellow-covered literature." Every boy and girl that can buy an orange, can supply themselves with the last novel, at about the same price.

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## CHAPTER III.

## CHARITABLE EDUCATIONAL INSTITUTIONS.

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SECTION 1. *Sabbath Schools.*

ROBERT RAIKES, of Gloucester, England, has the honor of being denominated the founder of Sabbath schools. He commenced one in his native town, in 1781. His first and chief object was to collect poor children, and teach them to read and write, connecting therewith moral and religious instruction. Raikes died in 1811, aged seventy-six.

A similar school was gathered in Philadelphia, in 1791, by Bishop White, Doctors Rush and Say, and Matthew Carey. In the early part of this century, Sabbath schools began to be organized in many cities and towns in the United States. It is impossible to tell which was first, though I have seen no well-authenticated account of any earlier than the one in Beverly, Mass., in 1810. Two young ladies gathered a school, mostly of poor children, whom they clothed, instructed on the Sabbath, and took with them to church. In 1812, the General Association of Massachusetts, in their narrative of the state of religion, noticed with approbation the establishment of a "Sabbath school in Beverly, in which poor, neglected children were taught to fear the name of the Lord and to sanctify his day."

The inference is, that it was the only one in the state known to that body. Soon after this, it is known there was one at Newburyport, and another at Charlestown. At first they were imitations of the schools established by Raikes, and were composed of the children of the poor. It was soon found that the children of the rich would be benefited by them, and they were opened for children and youth generally.

The schools being scattered, it was found difficult to obtain suitable books for the children. The exercises consisted in repeating verses of Scripture and hymns previously committed. Books were given as rewards about once a quarter.

The New York Sabbath School Union was formed in 1817 : during the same year, Sabbath school unions were formed in Philadelphia, Baltimore, Boston, and Albany. An influence went forth from these cities into the country, and, previous to 1820, Sabbath schools existed in very many towns. They were continued, at first, in country towns especially, only through the warm season of the year.

In 1824, the Philadelphia Union, which had published some books for its own use, enlarged itself into the American Sunday School Union, and began to publish question books, and those suitable for libraries. This Union, from the beginning, was composed of those who belonged to the several evangelical denominations, and by their constitution are obliged to expunge from the books they publish all doctrinal

subjects, except those which they hold in common ; hence the name *Union*. The American Union commenced, in 1824, a monthly periodical, called the Sunday School Magazine ; in 1831, the Magazine became a quarterly, and a weekly paper was issued, called the Sunday School Journal. The paper is still published, though reduced in size. This society has, from the beginning, employed agents to visit churches and congregations, to collect funds to enable them to publish books, and establish schools in destitute portions of the country. About 1828, the society began its labors in the valley of the Mississippi, and has done much to awaken an interest in new settlements in the religious education of the young. Its annual receipts, in contributions, are between \$30,000 and \$40,000. It has four depositories — in Philadelphia, New York, Boston, and Louisville. F. W. Porter is corresponding secretary, and F. A. Packard, Esq., editor of its publications.

The total receipts of the year ending May, 1850, from all sources, were \$167,652; the indebtedness of the society is \$65,012. It employed last year one hundred and three colporteurs and agents, in twenty-five states and territories. In 1826, the Union had published twenty-one books suitable for Sabbath school libraries ; since then, seven hundred.

The Massachusetts Sabbath School Union was organized in 1825. It embraced all the evangelical denominations in the state, but the Congregational and Baptist churches were most efficient. It was auxil-

ary to the American Union. In 1828, it employed a secretary and general agent, and became a publishing society. It issued a monthly periodical, called the Sabbath School Treasury. Rev. Artemas Bullard, now Dr. Bullard, of St. Louis, was secretary till 1832, when he resigned, and the union was dissolved. Two denominational societies were immediately organized,—the Massachusetts and the New England Sabbath school societies,—the first a Congregational, the second a Baptist society. It was thought the interests of the cause would be promoted by a division of labor. The separation was entirely harmonious, though the Baptists were suspicious that their presence was no longer desired.

Rev. Christopher Marsh was secretary and general agent of the Massachusetts society the first year, and was succeeded in April, 1832, by Rev. Asa Bullard, who has filled the place from that time to the present.

In May, 1839, the Massachusetts society ceased to be auxiliary to the American Union. It has ever since acted as an independent society. It of course interferes with the American Union. It prevents it from collecting as much money in the New England states as it otherwise would, and diminishes its sales of books.

The Massachusetts society sustains itself by charging a small profit on the books it publishes. The American Union sells its books at what it costs to manufacture them, and its officers and agents are supported by contributions from churches.

Mr. C. C. Dean took the charge of the depository of the Massachusetts society in 1828, and has continued there to the present time. This society receives money that is sent to it by churches, Sabbath schools, or individuals, and transmits the full amount thereof in books for the use of Sabbath schools in the Valley of the Mississippi. Its sales amount to about \$20,000 annually, and its receipts, to be expended in libraries for the west, are between three and four thousand dollars. The whole number of the society's publications in May, 1850, were nine hundred and eighty-six, of which five hundred and seventy-two are bound volumes,

The New England society publishes books for the Sabbath schools of the Baptist denomination.

The Methodist Episcopal church has a thoroughly organized system of Sabbath schools. The Methodist Book Concern at New York provides books for libraries, and the churches contribute between three and four thousand dollars annually for supplying schools with libraries that are unable to purchase for themselves.

Sabbath schools are sustained by the enterprise, sacrifice, and charities of men high in rank. Chief Justice Marshall and Judge Washington were both of them the friends and patrons of Sabbath schools. The late President Harrison, for several years, taught a class in a Sabbath school, on the banks of the Ohio, and continued to do so until the Sabbath previous to his leaving home to assume the responsi-

bilities of the high office to which he was called by the voice of the people. Hon. Samuel Hubbard, of Boston, one of the judges of the Supreme Court, was a Sabbath school teacher. Governors of states and their wives, members of Congress, and professors in colleges, have not deemed it beneath them to teach children lessons of piety.

The instruction that has been communicated in this way, during the last half century, has already produced much good fruit. When many are running to and fro, knowledge is increased.

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### SECTION 2. *Institutions for Deaf Mutes.*

THE late Mason Cogswell, M. D., a pious physician, of Hartford, Connecticut, had a daughter who was deaf and dumb. It awakened in him an interest in this unfortunate class of persons. In 1814, he employed the Rev. Thomas Gallaudet, a young clergyman, who had just left the Andover Theological Seminary, to instruct his daughter. The success of the experiment was such that Dr. C. and some other gentlemen in that city were led to undertake the establishment of an institution for the benefit of deaf mutes.

In the spring of 1815, they sent Mr. Gallaudet to Europe, to visit the institutions there established, and to qualify himself for the superintendence of the one they had in contemplation. He visited several, but

spent more time in Paris than any where else, at the royal institution under the care of the Abbé Sicard.

He returned in 1816, bringing with him Mr. Laurence Le Clerc, from Paris, to be his assistant. An act of incorporation was obtained from the legislature, a liberal sum was contributed in Hartford for the erection of suitable buildings, and a township of land in Alabama was given by Congress towards endowing the institution.

It was opened April 15, 1817, and was called the American Asylum. It was the first of the kind in America.

The system of instruction introduced by Mr. Gallaudet differed somewhat from the European systems, and has been called, by way of distinction, the American system, the peculiar excellences of which have been since adopted in Europe. He introduced the fundamental principle of Heiniche, "first ideas, then words," and that "the natural language of signs must be elevated to as high a degree of excellence as possible, in order to serve as a medium, through which to impart clear ideas." He introduced another principle, which was original with himself, that the pupil must be led to reflect on what is passing in his own mind, in order to acquire mental and spiritual ideas, preparatory to understanding written language and religious truths. He also introduced the practice of praying with his pupils, and of conducting this devotional exercise by natural signs.

At the end of the first year, there were thirty

pupils. It soon became the asylum for all the New England States; the legislatures of all, except Rhode Island, make appropriations annually for educating their deaf mutes at Hartford. In May, 1829, there were 143 pupils in the asylum. Massachusetts appropriated for its pupils \$6,500. In 1834, there were 50 pupils from Massachusetts, 25 from Connecticut, 25 from Vermont, 15 from New Hampshire, and as many from Maine. In 1842, there were 134 from 12 different states; and, in 1850, there were 210 from 8 different states.

Mr. Gallaudet resigned his place as principal in 1831, and was succeeded by Mr. Lewis Weld, who is still at the head of the institution. The board of directors, on accepting the resignation of Mr. G., said, "The cause of humanity is primarily indebted to him for the introduction of deaf mute instruction into the United States, and for the spread of the information necessary for prosecuting it successfully in public institutions, of which all in the country are experiencing the benefits."

The second institution of the kind was established in the city of New York. It was incorporated in April, 1818, and went into operation in May of that year, under the superintendence of Rev. A. C. Stansbury. At the end of the first term, it had 18 pupils. It did not at first adopt the American system of instruction, probably for the want of an experienced teacher. Mr. Harvey Peet, who has been at the head of it for many years, was for some time a



teacher in the asylum at Hartford, and has introduced the system he learned there. In 1834, there were 124 pupils, 90 of whom were supported by the state of New York. In 1850, there were 222, of whom 127 were males and 95 females; 160 were supported by the state. In 1848, the state paid for this object \$21,000.

There is a similar institution at Canajoharie, New York, which went into operation prior to 1830, and had, in 1834, only 34 pupils.

The Pennsylvania institution, at Philadelphia, was the third in point of time; it was commenced in 1820. In 1834, it had 80 pupils, 50 of whom were supported by that state, 20 by Maryland, and 10 by New Jersey.

Asylums for deaf mutes were established at Columbus, Ohio, and at Danville, Kentucky, previous to 1830.

There are now eleven institutions for the instruction of this unfortunate class of people in the United States, which contain 1,000 pupils. They remain, if the support is adequate, five years, and acquire, in that time, a good business education, besides learning some art or trade, by which they may be able to support themselves. Nearly all the older states make provision for the education of their deaf mutes. There were, in 1840, in the United States, 7,900 deaf and dumb; there may now be 10,000.

The most remarkable pupil in any of these asylums is Julia Brace, born in Hartford, Connecticut, June

13, 1807. When four years old, she had the typhus fever, and on the sixth day lost her *sight* and hearing, which she has never recovered. She continued to talk for a while, and did not lose her speech entirely for a year. The word she continued to articulate longer than any other was that of *mother*. She is still a resident at the asylum, where she has been ever since 1821. When nine years old, she learned to sew, and soon after to knit. She is supported, in part, by the contributions of visitors, to whom she is ever an object of interest, and in part by the avails of her own labor.

There is published, at Hartford, the *American Annals of the Deaf and Dumb*. It is issued in quarterly numbers of sixty-four pages each, and was commenced in October, 1847.

In German institutions, the deaf mutes are taught to articulate sounds. It is not much attended to in this country. Their speaking is harsh, unnatural, and monotonous. "Destitute of modulation and accent, it more nearly resembles what we should conceive a speaking machine might utter, than the usual speech of mankind."

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### SECTION 3. *Instruction of the Blind.*

THE New England Institution for the Blind was incorporated by the Massachusetts legislature in 1829. Its location was Boston, and Dr. S. G. Howe was

selected as teacher and superintendent. He was sent to Europe to visit the institutions for the blind in that country, and to qualify himself for the work in which he was to engage. A course of instruction was commenced in 1832. At the beginning of 1833, the patrons of this enterprise had expended several hundred dollars more than they had received in preparing their teachers, and making a beginning on a small scale. In February of that year, Thomas H. Perkins, Esq., a wealthy citizen of Boston, presented to the Board of Directors his family mansion, and the ample ground about it, valued at \$58,000, on condition that \$50,000 more should be raised before the expiration of May. The sum was raised, and the institution was at once placed on a permanent basis. This is the first institution that was established in America for the benefit of the blind. It was after this called the "Perkins Institution." In 1839, the house and lands were advantageously exchanged for the Mount Washington House, at South Boston, which is a much better location, and there it is now permanently fixed. According to the census of 1830, there were then 5,444 blind persons in the United States, 777 of whom were in New England.

In 1834, there were in this asylum 24 pupils; and in 1835, there were 42, of whom 33 were supported by public funds, 19 by the state of Massachusetts, 6 by Maine, 5 by New Hampshire, and 1 by Vermont. In 1839, there were 60 pupils.

In 1834, the Institution was presented with a font of types, adapted to printing, with raised characters. They were given by citizens of New Bedford and Nantucket. A strong press was manufactured to do the printing of the Institution. Previous to 1839, they had printed, in raised letters, the Acts of the Apostles, the Psalms, a Reading Book, Murray's Grammar, and Baxter's Call. The latter was done at the expense of the Tract Society.

In 1841, the American Bible Society, having received some generous contributions for that object, stereotyped the New Testament and Psalms in raised letters, and in 1842, the whole Bible, at an expense of \$10,000. The society now prints the whole Bible for the blind, in eight large volumes, at twenty dollars a set.

Hon. Horace Mann says, "I have seen no institution for the blind, in Europe, equal to that under the care of Dr. Howe, at South Boston, nor but one, indeed, (at Amsterdam,) worthy to be compared with it. In many of them, pupils are never taught to read, and in others they learn only some mechanical employment."

A similar institution was organized in the city of New York, in 1833. Permanent and suitable buildings were completed in 1843. In 1842, this institution had 64 pupils, 60 of whom were supported by the state. In January, 1850, there were 135 pupils, 95 of whom were supported by the state, at an expense of \$28,000.

The third institution for the blind was established in Philadelphia. The whole number in the United States is not known.

The most remarkable pupil in any of the asylums of the blind is Laura Bridgman, who, like Julia Brace, is deaf, dumb, and blind; and, indeed, no sense is perfect, except that of touch; and yet she is made the recipient of knowledge.

Laura was born in Hanover, New Hampshire, December 21, 1829. She was so puny and feeble until she was a year and a half old, that her parents hardly expected to raise her. When two years old, she had a fit of sickness, in which she lost both her sight and hearing, and by which the senses of taste and smell were much impaired. It was not till she was four years old, that she was able to enter upon the apprenticeship of life and the world. Her propensity to imitate was very strong, and she learned much of things about her. October 4, 1837, she was placed under the instruction of Dr. Howe, in the Perkins asylum, where she has continued ever since. See *Reports of the Institution*, and vols. iii. and iv. of the *Common School Journal*.

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#### SECTION 4 *Lunatic Asylums, or Hospitals for the Insane.*

THE provision that has been made within a few years, and which is increasing from year to year, for

the cure or comfort of the insane, is one of the distinguished features of the age. What can be more cheering to a lover of his race than to behold states vying, as it were, with each other, to see which will do most for the benefit of this unfortunate class of persons, and to see them offering these advantages to the insane poor, without money and without price? How striking the contrast between these monuments of modern, and those of ancient times! The idea of a hospital for the insane was too vast a conception for the wise men of Greece or Rome. Nothing like it ever existed in pagan lands, nor in countries where a corrupt Christianity prevails, or the religion of the false prophet is predominant; nor, indeed, has any thing like it been seen in this country till within the last thirty years. Formerly, the insane were permitted to ramble about, the sport and jest of the rude and unfeeling, and sometimes a terror to women and children. The more violent were chained in a back room without furniture, without comforts, and sometimes without a fire even in the midst of winter; some of them were confined in jails surrounded with great wretchedness. The sufferings inflicted upon them were as great as those inflicted upon persons guilty of crimes against the state.

How changed the scene! Now they are provided with neat rooms in large and elegant mansions, with all the comforts that can be desired. The members of legislatures have done to the poor lunatic as they would that others should do for them under similar circumstances.

A single fact will show how the insane were treated before the establishment of asylums. In 89 towns in Massachusetts, in 1829, there were 289 insane persons, 161 of whom were confined, either in private houses, poorhouses, or jails. Of those in jails, 4 had been confined 20 years, 3 had been confined 25 years, one 35, two 40, and one 45.

The first asylums for the insane in this country were either private establishments, or appendages to some hospital. The Pennsylvania Hospital, in the latter part of the last century, received some patients who were insane. The oldest institution exclusively for the insane, of which the writer has any knowledge, is the Maryland Asylum, founded in 1816, and the Friends' Asylum at Frankford, seven miles from Philadelphia, established in 1817. In 1818, the M'Lean Asylum was opened at Charlestown, Massachusetts, which is a branch of the Massachusetts General Hospital, located at Boston.

The following is a list of the principal asylums for the insane in the United States : —

Maryland Asylum, at Baltimore,	commenced 1816.
The Friends' Asylum, at Frankford, Pa.,	" 1817.
M'Lean Asylum, at Charlestown,	" 1818.
New York Asylum, at Bloomingdale,	" 1821.
Retreat for the Insane, at Hartford, Conn.	" 1824.
Kentucky Asylum, at Lexington,	" 1824.
South Carolina Asylum, at Columbia,	" 1827.
Western Asylum, at Staunton, Va.,	" 1828.
Dr. White's Asylum, at Hudson, N. Y.,	" 1830.
State Lunatic Hospital, at Worcester, Mass.,	" 1833.

Vermont Asylum, at Brattleborough,	commenced 1837.
New York Asylum, on Blackwell's Island,	" 1838.
Ohio Asylum, at Columbus,	" 1838.
Tennessee Asylum, at Nashville,	" 1838.
Boston Lunatic Hospital,	" 1839.
Georgia Asylum at Milledgeville,	" 1840.
Tennessee Asylum,	" 1840.
Maine Asylum, at Augusta,	" 1840.
Pennsylvania Asylum, at Philadelphia,	" 1841.
New Hampshire Asylum, at Concord,	" 1842.
New York Asylum, at Utica,	" 1843.
Mount Hope Asylum, at Baltimore,	" 1843.

Besides these, there is one at Williamsburg, Virginia, and one at Frankfort, Kentucky. New Jersey makes provision for its insane at New York and Philadelphia. Rhode Island has received a legacy of \$30,000 from the estate of Mr. Butler, of Providence, towards the erection of a Lunatic Asylum, which is now in progress.

The number received at 14 asylums, in 1842, was 1,271; the number received at 15 asylums, in 1843, was 1,508.

Much has been done for the insane, within a few years, by Miss D. L. Dix, a native of Boston, who spends her time in collecting facts respecting the condition of the insane and prisoners, and presenting them to the legislatures, with a plea to send relief.

She commenced her labors in Massachusetts, in 1842, and proceeded to New York in 1843; to New Jersey in 1844; to Kentucky in 1845; to Tennessee in 1846; to Illinois and North Carolina in 1847 and



1848. After spending most of a year in a state in visiting jails, prisons, almshouses, and other places where the poor and suffering may be found, she embodies her investigations in a report, and presents it with a memorial to the legislature for some specific aid. Her reports have been faithful, and have been spoken of with commendation in many parts of our land.

*Note.*—Since the above was written, I have seen it stated in a Medical Journal, that the Asylum for the Insane at Williamsburg, Virginia, was established in 1773. I suppose, however, it was not like the asylums of modern times, but more properly a part of the prison devoted to that class of convicts.

I have recently seen a prospectus for a private insane hospital, that was issued in 1814, by Dr. George Parkman, of Boston, who was murdered in November, 1849. The probability is, that attention was directed to this class of persons in several states about the same time.

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#### SECTION 5.—*Instruction of Idiots.*

IN the winter of 1845–6, several gentlemen in Boston and vicinity became interested in the condition of idiots, and determined that something should be attempted for their improvement. At their solicitation, the legislature of Massachusetts passed a

resolve authorizing the governor to appoint commissioners to inquire into the condition, and ascertain the number, of idiots in the commonwealth, and whether any thing can be done in their behalf.

Dr. S. G. Howe, Horatio Byington, and Gilman Kimball, were appointed commissioners. They made a meagre report in 1847, and were directed to continue their labors; they visited 77 towns, in which they found 574 idiots, and estimated the number in the state to exceed 1200. In 1848, they made a report with a supplement, which is a valuable document of 150 pages. It gives a learned answer to the question, Who are idiots? The following is the definition adopted:—

“Idiocy may be defined to be that condition of a human being in which, from some morbid cause in the bodily organization, the faculties and sentiments remain dormant and undeveloped, so that the person is incapable of self-guidance, and of approaching that degree of knowledge usual with others of his age.” There are various degrees of idiocy.

The commissioners say that successful attempts were made in France, as early as 1825, to improve this class of persons. Schools have been established for their benefit in Prussia and England. Some experiments were made by Dr. Howe, sufficient to convince himself that idiots were susceptible of improvement.

The legislature appropriated \$2,500 for the purpose of teaching and training ten idiotic children, to be

selected by the governor and council from the poor, provided an arrangement could be made with some charitable institution, patronized by the commonwealth, to undertake it.

They were put under the care of Dr. Howe, in the Perkins Institution for the Blind, and Mr. James B. Richards, a teacher in Boston, was employed to instruct them.

Dr. Howe made a report to the legislature in 1850, an interesting document of 72 pages.

The pupils selected were between five and twelve years of age. The report, in conclusion, says, "The result, thus far, seems to be most gratifying and encouraging. Of the whole number received, there was not one who was in a situation where any great improvement in his condition was probable, or hardly possible. They were growing worse in their habits, and more confirmed in their idiocy. The process of deterioration has been checked entirely, and that of improvement has commenced; and though a year is a very short time in the instruction of such persons, yet its effects are manifest in all of them. They have all improved in personal appearance and habits, in general health and vigor, and in activity of body. Some of them can control their own appetites in a considerable degree; they sit at the table with the teachers, and feed themselves decently. Almost all of them have improved in the understanding and use of speech." "They have made a start forward." "It has been demonstrated that idiots are capable of

improvement, and that they can be raised from a state of low degradation to a higher condition."

Several of the causes of idiocy are set forth in the report, the most prominent of which is the low condition of the physical organization of one or both of the parents, often induced by intemperance. Another cause is the intermarriage of relatives. It states that one twentieth of the cases examined were of this class. It is a sufficient reason why such marriages should be prohibited, as they are in the sacred Scriptures.

The first thing aimed at is to train the bodily functions and the muscular motions, and to establish habits of attention. It requires great labor and patience. Mr. Richards was obliged to make a boy thirteen years old repeat three consecutive words 640 times before he could be sure he would do it correctly.

In January, 1850, the governor of New York recommended that provision should be made in that state for the improvement of idiots.

A private institution has been opened in Barre, Massachusetts, for the improvement of idiots.

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#### SECTION 6. *American Education Society.*

As early as 1808, an Education Society was organized in Plymouth county, Massachusetts, the object of which was to assist indigent young men in

their preparation for the Christian ministry. It continued ten years, and aided a considerable number.

In June, 1814, Eleazar Lord, who was then a student in the Theological Seminary at Andover, published a dissertation on the education of pious young men for the ministry, in which he marked out and recommended a course very similar to that which has been pursued by the American Education Society.

In March, 1815, an association of ladies was formed in Boston, called the Education Society of Boston and Vicinity, to aid young men of talents and piety, who were in indigent circumstances, to prepare for the ministry. In the summer of that year, eight young men, who met together weekly for prayer, had their attention directed to the same subject. While praying for a world lying in wickedness, they asked, Where shall men be found to preach the gospel in heathen lands? One of them said, "Who knows but a society can be formed to aid the indigent to prepare for this work?" In July, they had a meeting to consider the expediency of forming such a society. A meeting was holden at the vestry of Park Street church, to which clergymen and laymen were invited, to advise and act in reference to it. A constitution was drafted, and August 15, 1815, the American Education Society was organized.

The society was incorporated December, 1816, and the first legal meeting was holden October 15, 1817.

<i>Secretaries.</i>	<i>Resigned.</i>	<i>Died.</i>
Rev. Asa Eaton, D. D.	Oct. 1825.	
" Joseph Harvey, D. D.	July, 1826.	
" Elias Cornelius, D. D.	Jan. 1832.	1832, aged 38.
" William Cogswell, D. D.	" 1841.	1850, " 62.
" Samuel H. Riddel,	May, 1850.	

During the first year, it aided 7 young men, and during the second, 138. In 1835 and 1836, it aided 1,040 each year, which was the greatest number of beneficiaries it ever had. In 1850, it aided 436. The whole number that has been assisted by the society, since its organization, is not far from 4,200.

The receipts of the society for the year ending October, 1816, were \$5,714; for the year ending at the annual meeting in 1819, they were \$19,330; for 1835, \$83,062, which was the greatest sum ever received in a single year. For 1850, the receipts were \$28,428. The whole amount that has been received by this society since its organization, is \$916,081.

At first, the annual meetings were holden in October, on which occasion a sermon was preached. In 1826, the time of the annual meeting was changed to May, so as to conform to the time of the meetings of other benevolent societies, and addresses took the place of the sermon.

At first, the society afforded as much aid as its beneficiaries needed. In 1817, it began to pay to each the same sum annually; and in 1820, it adopted the plan of loaning the money, and taking the

student's note. In 1826, it required its beneficiaries to refund the whole, with interest, after they had completed their education.

For several years the society sent its agents to collect funds in any part of the Union where there was a prospect of obtaining them. In 1826, branch societies were formed in the Northern and Middle States, which were auxiliary to the parent society. These branch societies performed the labor of collecting and disbursing funds in their respective districts, under the general guidance of the parent society.

In 1831, a Presbyterian branch was organized, which conducted the affairs of the Society for that denomination.

About 1820, the society undertook to establish scholarships of \$1,000 each, the interest of which was to be paid for the support of one beneficiary. More than sixty such scholarships were established, and in this way the society came in possession of a permanent fund, which amounts to more than \$60,000.

At the commencement of 1842, it was obvious the cause had been struggling for some time against obstacles arising in part from some of the practical arrangements of the society, and in part from the altered circumstances of students, and the sentiments of many on whom the society depended for funds. It was proposed to call a special meeting of the corporate and honorary members, to examine the whole

ground, and to make such changes as might be deemed expedient. Such a meeting was holden in Boston, October 19, 1842, and continued in session three days. It was well attended, and the whole subject was discussed under three general heads.

1. Is the fundamental principle of the society, the furnishing of indigent young men with assistance in preparing for the ministry, a correct one ?

2. Is it expedient to maintain an organization for the promotion of the cause ?

3. Is the present organization, in all its practical details, the best that can be devised ?

The first two questions were readily decided in the affirmative. The third, after a full discussion, was referred to a large committee, to embody the sentiments expressed, and to report at the next annual meeting. In May, 1843, the report was presented and adopted. — *See Twenty-seventh Annual Report.*

Since then, the society has not assisted young men preparing for college. In consequence of this, the number of beneficiaries is considerably diminished. Another reason for the diminution of the number of beneficiaries since 1836 may be found in the fact, that the number of young men preparing for the ministry has, since about that time, been constantly diminishing.

In 1827, the directors of the society commenced the publication of a *Quarterly Register*, which was continued fifteen years. It was edited by the secretary, assisted for several years by Professor B. B.



Edwards, of Andover. It is a very valuable statistical work, and will be valuable in all future time.

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**SECTION 7. *Society for the Promotion of Collegiate and Theological Education at the West.***

IN consequence of the pecuniary embarrassments of the country in 1837, several colleges at the west failed to receive money that had been subscribed for their endowment and support. They struggled along for a time, and found themselves so deeply in debt, that they must sell their property to pay their debts, or appeal to the liberal in the Eastern States for help. They preferred to do the latter. Accordingly, there were agents at the east presenting the claims of five or six colleges, and soliciting aid. It produced confusion, and was annoying to pastors and churches, to be called upon for a contribution to some western institution five or six times in a year. It was found that something must be done. It was proposed to form a society, to which all applications should be made for aid, and the society should collect money for the whole, and divide it among the needy and worthy institutions in proportion to their wants.

Such a society was organized in the city of New York, in June, 1843.

The following table contains the statistics of the society : —

<i>Places of Meeting.</i>	<i>Preachers and Texts.</i>	<i>Receipts.</i>
New York, Sept. 1844.		\$17,011.
Newark, Oct. 1845.	Rev. A. Barnes, Prov. xix. 2.	10,967.
Springfield, " 1846.	Dr. Beman, Gen. iv. 9.	15,686.
Troy, " 1847.	Dr. Bacon, Acts xix. 9, 10.	14,113.
New Haven, " 1848.	Dr. Condit, 1 Chron. xii. 32.	12,339.
Brooklyn, " 1849.	Dr. E. Beecher, Isa. lix. 21, and lx. 19.	11,001.

The colleges aided were Western Reserve, with its theological department, Marietta, Wabash, Illinois, Knox, Wittenberg, and Beloit Colleges, and Lane Theological Seminary. The friends of these institutions at the west have been stimulated to increased exertions in consequence of the aid received, and two of them, Illinois and Western Reserve, have extinguished their debts, and will be able in future to sustain themselves. Rev. Theron Baldwin is the secretary of the society.

In 1847, the society published a series of letters by John Todd, D. D., addressed to a parishioner, showing that colleges are essential to the church of God; and a Plea for College Libraries, by Professor N. Porter, of Yale College. In 1848, an Address by Professor Haddock, of Dartmouth College, on Collegiate Education, was published. The society publishes an annual report and the annual sermon.

**SECTION 8. *Societies for furnishing the West with accomplished and well-qualified Common School Teachers.***

ABOUT 1836, Miss Catharine Beecher established a Female Seminary in Cincinnati, the chief object of which was to educate teachers for the west. She entertained the idea that much good might be done by locating in western towns and cities well-educated teachers. She hoped the object she had in view would so commend itself to the liberal and enlightened, that they would come forward, and furnish the funds necessary to enable her to carry out her benevolent designs. A pecuniary pressure came on, and her health failing, she was obliged to abandon her project.

In the mean time, she employed herself in collecting facts and making inquiries respecting what could be done, and, in 1845, published a small volume, entitled the *Duty of American Women to their Country*, which was distributed gratuitously. This volume contained a graphic description of the low state of education at the west, and in it she expressed her belief that there were at the east a thousand females qualified and willing to go west and teach, provided their travelling expenses could be borne, and a school gathered ready for them on their arrival.

This volume announced that a committee was selected, to whom application might be made by persons at the west in want of good teachers, and called

upon ladies in eastern cities to appoint committees to select and send out teachers to supply the wants of those who should make application. At the same time, she offered the profits arising from the sale of two volumes she had published towards defraying the travelling expenses of teachers, and called upon females to purchase the volumes, and to extend the sale of them.

In the beginning of 1846, the ladies in Boston organized a society for promoting education at the west. This society is independent of Miss Beecher, though it was called into existence in consequence of her appeal. It receives applications from western towns, selects teachers, and bears their expenses to their fields of labor. It has already sent out a considerable number.

The Board of National Popular Education was organized at Cleaveland, Ohio, in April, 1847, which was an enlargement of the committee announced by Miss Beecher, at Cincinnati, in 1845. The first annual meeting was holden January, 1848. Ex-Governor Slade is the general agent of the society. He was appointed by the committee at Cincinnati, and has been engaged in this work since October, 1846.

This society collects a class at Hartford, Connecticut, in the spring, and another in the autumn, and sends out about fifty annually.

## CHAPTER IV.

## MORAL REFORMATION.

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SECTION 1. *The Temperance Reformation.*

THE habit of daily drinking increased very much during the war of the revolution, and continued to increase rapidly after the restoration of peace. It was accompanied by all its kindred vices. Very little was done, for many years, to arrest its progress, or to promote a reformation. A sermon was occasionally preached, but the preacher was often regarded as turning aside from his appropriate work to meddle with that which did not concern him.

The first thing that was done, that produced any marked effect, was the publication of a tract, in 1804, by Dr. Benjamin Rush, of Philadelphia, entitled *An Inquiry into the Effects of Ardent Spirits upon the Human Body and Mind*. One or two sermons were published soon after. In 1808, a temperance society was formed at Saratoga, New York. It was a local association, limited in its influence, and seems not to have grown out of any special interest that preceded, nor to have produced any great effect.

In May, 1811, Dr. Rush presented to the General Assembly of the Presbyterian Church, then in session in Philadelphia, 1,000 copies of his *Inquiry*. The assembly appointed a committee of ten, to devise

some measures to diminish this growing evil, and to report to the assembly. Delegates from some of the New England States were present, who participated in the interest which was awakened by the tract. The subject was taken up and discussed in most of the ecclesiastical bodies that met during that summer in the New England States.

The incipient movements of all these bodies of clergymen were tame and cautious. They seemed to feel that they were grappling with a monster of unknown power. The mere passing of resolutions, expressive of their disapprobation of the custom of drinking, was considered a wonderful triumph of principle. It probably required as much moral courage to do that, as it did at a later day to sign a pledge of total abstinence from every thing that can intoxicate. Some, it is said, were then prepared to abstain from the use of alcoholic drinks; but many venerable men were opposed to any decisive action. A single fact will illustrate the state of feeling which then existed. One clergyman, who banished intoxicating liquors from his house, said his feelings were exceedingly tried by having one of his brethren, a man of high respectability, refuse to dine with him, on the ground that he had no brandy upon his table.

In November, 1811, at a meeting of the New York Synod, a sermon was preached, proposing total abstinence as the remedy for intemperance. A letter was received by that body from Rev. Lyman Beecher, D. D., of Litchfield, exhorting them to attack the

monster boldly. The following resolution was finally adopted : —

*Resolved*, "That hereafter, ardent spirits and wine shall constitute no part of our entertainment at any of our public meetings, and that it be recommended to churches not to treat Christian brethren or others with alcoholic drinks, as a part of hospitality in friendly visits."

A letter was sent to the churches under the care of the synod, calling their attention to this resolution. The individual who was appointed to prepare the letter, remarked, that after all, he had very little faith in total abstinence. He did not believe there was any great harm in taking a little, when he was exhausted by the labors of the Sabbath, nor did he think it improper to invite a parishioner, who called with some token of his regard, to take some refreshment. He changed his mind, however, a few weeks after. One of his parishioners brought him a piece of meat, and took so much refreshment, that he became intoxicated. The thought, that he had put the bottle to his neighbor's mouth, and made him drunken, so affected his mind, that he resolved never to offer alcoholic drinks again to any one.

In October, 1812, the clergymen in Fairfield county, Connecticut, resolved not to use strong drinks, as a beverage, at their future meetings. A committee was appointed to prepare an address to their people, on the subject. Rev. Heman Humphrey, D. D., was on that committee.

The committee appointed by the General Assembly, in May, 1811, reported in May, 1812. So much of the report as recommended the collecting and diffusing of information, was accepted; but the part which recommended abstinence, and the forming of associations, was rejected. In June, 1812, the General Association of Connecticut recommended the disuse of spirits in families, moderation in the use of it to farmers and mechanics, and that associations should be formed to aid the civil magistrate in executing the laws against drunkenness. During the same month, an elaborate report of a committee, appointed the year previous, was presented to the General Association of Massachusetts. It was ascertained that 2,851,210 gallons of spirits were distilled in that state in one year, and that the cost of spirits annually consumed in the United States was from twenty-three to twenty-five millions of dollars. The association recommended the diffusion of information among the people respecting the evils of intemperance, declared their belief that ministers and Christians ought to abstain from this appearance of evil, and that it was questionable whether it was right for them to use strong drink on any occasion, except for medicine. They also recommended that the laws against drunkenness should be enforced, and that associations should be formed to collect and diffuse information, and to excite a proper zeal among the people on the subject.

In February, 1813, the Massachusetts Society for-



the Suppression of Intemperance was formed. "The object of the society was to discountenance and suppress the too free use of ardent spirits, and its kindred vices, profaneness and gaming, and to encourage temperance and general morality." Many societies of this kind were formed in New England. They were called by many "moral societies." No one could become a member unless he sustained a good moral character, was nominated in an open meeting, and approved by two thirds of the members present, and should pay two dollars. These societies labored to suppress intemperance, not by setting an example of total abstinence themselves, but by aiding the civil magistrate in the enforcement of the laws, in diffusing information, and in efforts to induce those who drank to drink less.

In 1813, the General Association of Connecticut recommended to the trustees of Yale College not to furnish spirits at the public dinner on commencement day, and to the state authorities not to furnish them for the public dinner given to the clergy on election day. During this year, two sermons, preached by Dr. Beecher at the anniversary of a moral society, were published, and Dr. Humphrey published a series of Essays in the Panoplist, recommending total abstinence. In those Essays, he said, "My observation authorizes me to believe that those who are addicted to the use of spirits should abstain from it suddenly and entirely. 'Taste not, touch not, handle not,' should be inscribed on every vessel that contains

spirits, in the house of the man who wishes to be cured of intemperance."

Moral societies were formed, not only in New England, but in other states. The amount of good accomplished by these associations was comparatively small. The intemperate were enraged, but not reformed. The evil, however, was better understood than it otherwise would have been, and the people learned the practicability and importance of combined effort to resist the progress of prevailing vices. They discovered, also, that those who enforce the laws against the vicious ought themselves to have clean hands. It was difficult for those who called themselves moderate drinkers to answer those they called drunkards, when they asked, "In what respect do you differ from us?" All these societies, except the Massachusetts, became extinct after a few years. Some of the temperance addresses delivered at these meetings were as thrilling and soul-stirring as any that have since been listened to by deeply-affected auditories.

At a meeting of one of these societies, July 4, 1817, forty farmers pledged themselves to get their hay that summer without intoxicating drinks, and that they would pay additional wages to those who would work for them without using distilled liquors. Things continued thus for ten or twelve years. Here and there an individual abandoned the use of alcoholic drinks; some ceased to traffic in the article, and some refused to furnish it as a beverage to those in their employ.

In 1824, a congregation in New England dug a cellar, drew sixty loads of stone several miles, built a parsonage, moved a house and fixed it upon a new foundation, in which eighty men were employed, and some of them for several weeks, and no spirituous liquors were used.

January 10, 1826, the first temperance society was formed in Boston, the members of which pledged themselves to *abstain entirely from the use of distilled liquors*, except when prescribed by a physician. It was called the American Temperance Society. The Massachusetts Society adopted a similar pledge soon after. The cause of temperance then assumed a new aspect. The object aimed at by this society was to suppress intemperance, not so much by the strong arm of law, as by argument enforced by example. There was a great number, who showed by their own practice that they could perform any kind of labor, and could better endure fatigue and exposure to cold and heat, without strong drink, than with it. During that year, a long series of articles was published in a religious newspaper, entitled the Infallible Antidote; or, Entire Abstinence from Ardent Spirits the only Certain Prevention of Intemperance. During the same year, a weekly paper, called the National Philanthropist, was commenced in Boston; it was the first paper ever published devoted exclusively to the cause of temperance; its motto was, "Temperate drinking the downhill road to intemperance."

In 1827, the society employed Rev. N. Hewit, D. D., who was called "the Apostle of Temperance," to traverse the country and expose the evils of the custom of drinking. Rev. J. Edwards, D. D., spent some months in a similar agency. The prospect began to brighten; temperance associations were multiplied. In almost every place visited by the agents, some individuals were found, who had been practising total abstinence, and were satisfied not only that it was safe, but highly beneficial to health, and a promoter of prosperity. It was not uncommon, when the first temperance meeting was holden in a place, for one or more persons, at the close of an address, to rise and say, "All we have heard in favor of abstinence is true, for we have tried the experiment, and are satisfied that alcoholic drinks are not only unnecessary, but hurtful." The movement seemed to be simultaneous through the country. Persons in states remote from each other, and without any consultation, came out and took a public stand in favor of total abstinence. This appeared so wonderful, that many regarded it as proof that the Divine Spirit moved upon the minds of men through the length and breadth of the land. During this year, a small volume of sermons by Dr. Beecher was published, and very widely disseminated through the country; also a volume of sermons by Rev. J. G. Palfrey, since a member of Congress from Massachusetts, and Kittredge's Address, were published.

At the beginning of 1828, the custom of treating

visitors with wine, cordials, and brandy began to disappear. The sideboards of the rich and influential, which hitherto had groaned under a load of decanters, were relieved of their burden; and a very great change in the customs of society began to be apparent. In 1828, Dr. Hewit was appointed to an agency for three years. At the close of this year, there were reported in temperance journals 225 temperance societies. At the close of 1829, there were more than 1,000, embracing more than 100,000 members, pledged to total abstinence; 50 distilleries had stopped, 400 merchants had abandoned the traffic, and 1,200 drunkards had been reclaimed. The reform had commenced in good earnest, and those who were zealous in the cause were sanguine in the belief that, in a very few years, distilled liquors would be banished from the country, and a drunkard would be *rara avis*, — a great curiosity.

On the 1st of May, 1831, it appeared that more than 300,000 persons had signed the pledge, and not less than 50,000 were supposed to have been saved from a drunkard's grave.

There was, however, much opposition from those whose love of intoxicating drink had become strong, and from those, also, who loved the profits of the traffic. They said their liberties were in danger; their fathers had fought for liberty; and they would shoulder their muskets, and fight over the battles of freedom, before they would relinquish their right to drink when they pleased. A very common objec-

tion, made by many of the poor, was, that they could not afford to drink wine, that signing the pledge operated unequally; it took from them the use of all stimulants but cider and beer, but it left to the rich the use of wine, which was often about as strong as Cogniac brandy. In order to obviate this objection, it was found necessary to introduce a new pledge, prohibiting the use, not only of distilled, but of fermented, liquors. The first society that adopted this pledge was the Eighth Ward Branch of the New York City Temperance Society. This was called the *tee-total* pledge, — a name first given to it in Preston, England, — and was adopted in that country in 1833. The subject was discussed in this country in 1834, and some societies formed. In May, 1835, the American Society, the centre of whose operations was at Boston, recommended the *tee-total* pledge; in July of the same year, it was recommended by the New York City Temperance Society, and in February, 1836, by the New York State Temperance Society. During this year, societies that were formed on the old pledge were disbanded, and new ones formed. Many who signed the old pledge refused to sign the new; of course there was an apparent falling off in the number of the members of temperance societies. Some who had delivered public addresses, and stood foremost in the rank of reformers, were thrown into the background, and were silent spectators of passing events.

The New York State Temperance Society did

more, perhaps, than any other, for the promotion of the cause. Edward C. Delavan, the chairman of its executive committee, a wealthy citizen of Albany, together with John T. Norton and several others, contributed freely for the support of the "Temperance Recorder," which was commenced in Albany about 1831. The issues of that paper monthly were sometimes more than 50,000. It was continued about ten years, and rendered essential service to the cause. Mr. Delavan has probably expended more money in this cause than any other man in the United States, for which he has the thanks of a grateful community, and his name is enrolled among the benefactors of his race. This is the man who exposed the character, or rather the contents, of Albany ale, and was prosecuted by John Taylor, a brewer of Albany, for a libel. The case was tried in 1840, the report of which is before the public; the verdict of the jury was in favor of the defendant, with costs.

In this connection, it should be recorded that L. M. Sargent, Esq., of Massachusetts, rendered an essential service to the temperance reformation by his *Temperance Tales*, published before and after 1836, forming eight or ten neat 18mo. volumes. They are written in an elegant style, and were read with intense interest.

From 1836 to 1840, the cause advanced slowly. The subject of license laws was discussed largely in legislatures, and some unwise laws were enacted,

which diverted the public mind from the great work in which they had been successfully engaged.

Among the things to be remembered is the assault, prosecution, and imprisonment of the Rev. George B. Cheever, of Salem, Mass., now Dr. Cheever, of New York. About the beginning of 1835, he published, in the "Landmark," a description of Deacon Giles's Distillery. It was awful, horrid, shocking to the sensibilities of drunkards themselves; and yet it seems to have been so true, that every body in Salem and vicinity knew who sat for the picture. Soon after, Mr. Cheever was assaulted in the night by the foreman of the distillery, who inflicted upon him a severe flagellation with a raw hide, to which Mr. C. made no resistance. He was prosecuted for a libel by Deacon John Stone, of Salem, and the jury returned a verdict against the defendant. He was sentenced to thirty days' imprisonment, which sentence was executed in January, 1836. Though the law was against him, the sympathies of the community were with him. He was regarded as a martyr to the cause of temperance, rather than as a felon.

In 1840, a few drunkards in Baltimore formed themselves into a temperance society, adopting the tee-total pledge. None were admitted but reformed drunkards; they had public meetings, at which they related their own experience. They excited great interest; the community learned that the half of the evils of the use of alcohol as a beverage had not



been told. John Hawkins was a prominent member of this society. Some of them were invited to visit Philadelphia, New York, and Boston, to narrate their experience, and lecture, so far as they were able. Hawkins was a man of considerable native eloquence, and has devoted most of his time, since his reformation, to the advancement of the cause of temperance.

Societies composed of reformed drunkards, and others associated with them for their aid and encouragement, were called *Washingtonian* societies. They carefully watched over those who signed the pledge, furnished them with food and clothing, for a time, if necessary, procured employment for those who needed it, and if any one violated his pledge, they gathered around him, and encouraged him to renew it. They were sent abroad to lecture, and paid for their services. The attention they received inspired many a drunkard with the hope of redeeming his character, and rising again to respectability and influence.

Too much importance was given to these labors. The former advocates of temperance sat down and listened to the Washingtonians, who began to feel that nothing had been accomplished by the old and early advocates of the cause. They ran well for a time; but many of them, becoming proud of their sudden elevation from the gutter to the rostrum, where they were listened to by admiring crowds, said and did things disgusting to a considerable portion of the community, and soon lost their influence.

Moses Grant, of Boston, a gentleman of wealth and character, has done much to promote the cause of temperance in Boston and through the state. He was the counsellor and friend of the Washingtonians, and has done much to sustain and encourage John B. Gough, the most fascinating and popular lecturer that has ever addressed a public assembly on that subject.

The American Temperance Union was organized in 1837. Rev. John Marsh is its secretary, and has devoted himself, from its organization to the present time, to the diffusion of information, and to endeavors to induce all to abandon forever the use of all intoxicating drinks as a beverage.

During a few years past, the cause has languished, owing chiefly, I think, to the division of public opinion respecting the best means of advancing the cause. Some have been in favor of moral suasion, and some of legal suasion. Some have been in favor of giving every man liberty to sell who pleased, with the hope that it would cease to be profitable. Some have asked for new and severe laws against the traffic. Some have been in favor of treating the subject seriously, and connecting it more closely with religion, and others for separating it from religion, as widely as a moral question can be. In consequence of these divisions of opinion in regard to men and measures, the temperance cause has been shorn of much of its strength. We cannot expect to see it advance with rapid strides till the friends of the

reformation are united in their opinions in regard to what they ought to do.

In closing this sketch, I should do injustice, if I should omit to mention the name of Dr. Charles Jewett, who was employed by the Massachusetts society for several years previous to 1848, and who, take him all in all, is one of the most able lecturers that has ever been employed to advance this noble cause.

It is impossible, in so brief a sketch, to mention all that has been done for the promotion of temperance during the last twenty-three years, or to mention a tithe of the names of those to whom the public are indebted for what has been accomplished.

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## SECTION 2. *Anti-Slavery.*

THE discussions on the subject of slavery during the last fifty years have been so numerous, the modes of action so various, and the published documents so voluminous, that it is difficult to give a brief outline of the whole matter. I shall aim only to narrate the most important facts and events in the order in which they occurred.

When the constitution of the United States was formed, the subject of slavery was fully discussed. Some were for abolishing it entirely. They said it was a shame for those who had appealed to the Supreme Being as the God of freedom, and had

obtained that for which they asked, to encourage the slave traffic, or to hold their fellow-men in bondage. The most they could accomplish, however, was to allow the insertion of an article in the constitution deferring the abolition of the slave trade till 1808.

In 1807, it was enacted by Congress, that after the 1st of January, 1808, it should not be lawful to import into the United States persons of color, to be held or sold as slaves.

In 1820, it was further enacted, that if any citizen of the United States, or any person whatever, belonging to a vessel owned wholly or in part by citizens of the United States, should land on any foreign shore for the purpose of seizing colored persons, or should receive them on board a ship for the purpose of enslaving them, he should be adjudged a pirate, and should suffer the punishment of piracy.

During the present century, slavery has been abolished in Rhode Island, Connecticut, New York, and New Jersey. The abolition was gradual, giving freedom to children when they should attain to a certain age, and to all after a certain date. If it be said that slavery was abolished when the law for gradual emancipation was enacted, then it was abolished in three of the above-named states during the last century, and in the fourth, New Jersey, in 1804. But slavery did not entirely cease in New York till July 4, 1827, nor in Connecticut was it abolished by law till 1848, though emancipation laws began to take effect in 1809. There may still be some in

New Jersey who are, in law, slaves, though not treated as such. In 1840, there were 674.

At the beginning of this century, abolition or manumission societies existed in some of the slave states, by which public attention was called to the slave system, though little was done directly for the removal of the evil. During the administration of Jefferson, before and after the purchase of Louisiana, the state of Virginia sought, through the agency of the general government, to obtain an asylum for free people of color. This, however, was no indication of any anti-slavery tendencies ; for in the slave states, free negroes have always been considered a nuisance. Their presence has a tendency to make slaves discontented and uneasy. There has always been in those states a small minority in favor of emancipation ; but few, probably, have been willing to emancipate without remuneration.

For some years previous to 1816, there was a sort of national manumission society, that held a public meeting, biennially, at Washington. These abolition and manumission societies may be regarded as the first stage in the development of anti-slavery feeling, and the formation of the Colonization Society as the second. The subject of slavery was agitated by a few here and there, during the first sixteen years of this century, both in the free and slave states, though their sentiments did not commend themselves to the sympathy nor consideration of the mass of the people.

The following extract from a letter, written by a gentleman in Baltimore to his friend in England, in 1816, presents a view of public sentiment in that quarter at that time : —

“Forty years ago, when my father gave liberty to those in his possession, it excited the greatest alarm throughout the state, and every effort which sophistry could suggest was made to induce him to retract. *Now* emancipation seems to engage the attention of all ranks. Societies are forming in the midst of the slave states ; in some instances, almost exclusively by slaveholders, for the express purpose of promoting that interesting measure. Formerly, the right to hold slaves was scarcely ever questioned ; now it is admitted, on all sides, that they are justly entitled to their liberty. Under this impression, many are disposed to emancipate them, but are not willing to turn them loose upon the community without education. The societies to which I have alluded seem to be at present in favor of colonization.”

“Many families, of the first rank, have manumitted their slaves, and few die without making provision for their enlargement.”

A few in the Southern States began thus early to regard slavery as a great moral and social evil. There were, and has continued to be occasional insurrections among the slaves, and combinations against their masters, so that, in cities and large towns, it has been necessary to keep a vigilant watch, lest they should rise and assassinate the white people.

It was supposed that this desire for liberty was excited by intercourse with free negroes. Hence Virginia, in 1805, prohibited any master from emancipating his slaves, without removing them from the state. Since then, similar laws have been passed in all the slave states, and also laws requiring free negroes to leave the state, or they were liable to be sold into perpetual bondage.

In December, 1816, meetings were holden in Washington, composed of members of Congress and others, embodying the sentiments of those who wished to do something for the removal of free negroes, and of those who wished to encourage and promote emancipation. Out of these deliberations grew the American Colonization Society. It was organized January 1, 1817. Bushrod Washington was chosen president. The following articles of the constitution show the aim and object of the society: —

*Article 1.* "This society shall be called the American Society for Colonizing the Free People of Color in the United States.

*Article 2.* "The object to which its attention is to be exclusively directed, is to promote and execute a plan for colonizing, with their consent, the free people of color residing in our country, in Africa, or such other place as Congress shall deem most expedient; and the society shall act, to effect this object, in coöperation with the general government, and such of the states as may adopt regulations on the subject."

February 11, 1817, Congress passed a resolve authorizing the president of the United States to make arrangements with other governments for the entire suppression of the slave trade, and with Great Britain for the introduction of colonists into their colony at Sierra Leone.

The Rev. Samuel J. Mills and Rev. E. Burgess were appointed, by the society, as agents to England, and to the west coast of Africa, to see what could be done for the advancement of the cause. They sailed for England in November, 1817. In February, 1818, they sailed from England for Africa. Mr. Mills died at sea, on his return, June 16, 1818, aged 35.

A tract of land was purchased of the natives at Cape Mesurado, and called *Liberia*, or the land of the free. The first colonists arrived there in June, 1822. In 1847, that colony declared itself a free and independent republic, and unfurled its flag to the breeze on the 24th of August of that year.

For more than ten years, this society embraced most of the active and efficient anti-slavery influence in all the states of the Union. It was favored even by those who regarded slavery as a patriarchal institution, because it provided an asylum for free negroes, and furnished the means of ridding the slave states of what was there regarded as an intolerable nuisance. It was favored by those who looked upon slavery as a great evil, because it held out an inducement to those whose consciences were troubled, to manumit their slaves, and send them back to the land of their



fathers. It was hoped that the existence of the society would influence many to liberate their slaves in order to be transported, and would hasten the time of the emancipation of the whole.

In 1818, the General Assembly of the Presbyterian church adopted and published a memorial on the subject of slavery, which, when we consider that the body was composed of southern as well as northern men, is a remarkable document. It shows that some good men at the south took high ground. They said, —

“ We consider the voluntary enslaving of one part of the human race by another as a gross violation of the most precious sacred rights of human nature ; as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves ; and as totally irreconcilable with the spirit and principles of the gospel of Christ, which enjoins that ‘ all things whatsoever ye would that men should do to you, do ye even so to them.’ Slavery creates a paradox in the moral system ; it exhibits rational, immortal, and accountable beings in such circumstances as scarcely to leave them the power of moral action.

“ It is manifestly the duty of all Christians, who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated, and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavors to correct the errors of former times, and as speedily as possible to efface this

blot on our holy religion, and to obtain the complete abolition of slavery throughout Christendom, and, if possible, throughout the world." The whole document, from which this is a brief extract, breathes the same spirit.

In 1820, Missouri applied for admission to the Union. The members of Congress from the free states were most of them opposed to its admission as a slave state, while southern members claimed that it should be a slave state. An application was made to the same Congress for the admission of Maine, and southern men said, If you will not admit Missouri, as we wish, we will not vote for the admission of Maine as you wish. By this threat, the representatives from some of the free states were induced to vote for the admission of Missouri with slavery; with an understanding, however, that the Southern States would never ask for the admission of another north of 36° north latitude. The debate was long and earnest; there was more excitement than had ever been manifested before on this great subject.

This debate led many slaveholders, who had contributed to the funds of the Colonization Society, to feel that northern men, who contributed to the same object, were more anxious to make the negroes free than they were to send away those that were already free. From this time the citizens of South Carolina and Georgia manifested a marked coldness, and even a deadly hostility to the society. They seem, about that time, to have caught the idea that the sole object

of the society was not to remove free negroes from the south, and, by so doing, to strengthen the system of slavery, but that there was a decided effort to induce masters to emancipate their slaves for the purpose of sending them to Africa.

There were many at the north who had no faith in colonization as an emancipation scheme, and yet they sustained it as the best thing they could do under existing circumstances, and as affording an opportunity to discuss the matter in the hearing of southern people.

In 1827, a pamphlet was published in South Carolina, by a slaveholder, in which the Colonization Society was denounced as making "an insidious attack on the domestic tranquillity of the south," and as the "nest-egg placed in Congress by northern abolitionists, that therefrom might be hatched and raised, for the south, anxiety, inquietude, and troubles to which there could be no end." In 1829, a South Carolina paper asked, "Will Congress aid a society reprobated at the south, and justly regarded as murderous in its principles, and as tending inevitably to the destruction of the public peace?"

A writer in the *Christian Spectator*, in 1830, said, "The agitation of the memorable Missouri question seriously and for a long time retarded the progress of the Colonization Society." The abolition element in its composition was feared at the south, long before any discovery was made at the north that it also contained a pro-slavery element. In September, 1830;

the conductors of the society felt themselves called upon to publish a labored defence against the attacks of southern men. It may be found in the *African Repository* of that date.

The next important movement, in relation to slavery, was the publication of a weekly paper in Baltimore, called the *Genius of Universal Emancipation*. The paper was not important in itself; it was commenced in 1827, and was discontinued in 1830. It lived long enough to accomplish its mission; it was the first link in a chain of causes which has led to important results. It was the instrumental means of bringing William L. Garrison into notice, and fixing him in the course he has been pursuing for the last twenty years. During the latter part of the time, Garrison was the assistant editor of that paper. For writing an offensive article, he was prosecuted and fined \$50 and costs, which were \$100. Being unable to pay, he was cast into prison in Baltimore, in April, 1830, and lay there 49 days, when he was liberated by Arthur Tappan, of New York. Garrison came from prison a martyr for the freedom of the press and for liberty of speech, and was inspired with new zeal in the cause of emancipation. He was told, and probably thought, the Colonization Society ought to have come to his relief. The fact that they did not had, undoubtedly, some influence in arousing his hostility against the society. While the people at the south complained that the society was aiming to promote abolition, Garrison and some

others at the north declared it to be a measure for rivetting the chains of the slave, and for rendering his freedom hopeless. They said the society sought only to remove free negroes, that the system itself might have more ample scope to grow undisturbed.

On the 1st of January, 1831, Garrison issued the first number of the *Liberator*, a weekly paper, devoted chiefly to the abolition of slavery, in which he wrote in his own peculiar style, boldly and rashly. During the first year, he began to promulgate the doctrine, that slaveholding, under all circumstances, is *sin*, and that immediate emancipation is the solemn duty of every slaveholder.

The promulgation of these doctrines, and the denunciatory spirit of the paper, maddened the people at the south, and created divisions and discord at the north. Some, especially the excitable, sympathized with the editor of the *Liberator*, and, admiring his boldness, became at once equally bold and denunciatory; while others, who, for aught that appears, were as much opposed to slavery in principle, could not believe that such a mode of treating the subject was best, nor that the doctrines of Mr. Garrison were all sound.

The differences of opinion, on this great subject, existing among northern men, seemed to grow out of a difference in temperament. Some men are naturally more conservative than others, and are slow to fall in with new measures; while others are quick to speak and act. There have been these two classes

of men in every community, in all ages; and when any subject has greatly excited the public mind, these have arrayed themselves against each other. When one is for war, the other is for peace.

In January, 1832, the New England Anti-slavery Society was formed. Up to that time, the mass of the people at the north had taken very little interest in the subject of slavery, and probably were not very well informed in relation to it. In the first report of the society it was said, "Many persons, of good information on other subjects, could not even guess the number of the slave population; others were hardly able to designate between the slave and free states;" others seemed not aware of the fact, that slavery was in any sense maintained by the government of the United States; and "others possessed merely a general statistical knowledge, but had never traced the pernicious effects of slavery upon the prosperity or happiness of the slave states."

It was near two years before the agitation of the subject at the north produced much excitement at the south. In 1832, the legislature of Virginia was called to consider the expediency of passing a law for the gradual abolition of slavery; and though no law was passed, it appeared from the discussion and vote, that the state was nearly ready for it, — much nearer, to all human appearance, than they have been since.

In 1831, the subject of calling a convention to alter the constitution, by inserting a clause providing

for the gradual abolition of slavery, was agitated by the legislature of Kentucky. The bill was finally lost in the Senate by a tied vote. In 1833, the synod of Kentucky discussed, but did not adopt, the resolution, "that slavery, as it exists in our bounds, is a great moral evil, and inconsistent with the word of God, and that ministers who hold slaves should instruct them in the knowledge of the gospel." In 1835, the synod published, in a pamphlet of sixty-four pages, a plan for gradual emancipation; but the abolition excitement reached the state about that time, and nothing was done. In 1848, a proposal was made to call a convention to amend the constitution. The friends of emancipation hoped to obtain the insertion of an article in the constitution in favor of the abolition of slavery. The number of emancipationists in the convention was too small to effect their object. They held the balance of power between the two political parties, and if they could not do the good they would, they could prevent some evil.

In 1833, the resistance of the slave power at the south began to manifest itself against the movements of abolitionists. Many men at the south regretted this ruffling of the waters, through an apprehension that it would remove far from them the day of their deliverance from what was regarded by them as a great moral and political evil. In May of this year, a gentleman in North Carolina wrote to the editor of the Boston Courier, to know how extensively the

sentiments of the Liberator were adopted at the north, what was the character of the men embracing those views, and what were their designs. The following extract from that letter will show the state of feeling which then existed :—

“The moment that interference with the condition of our slaves is seriously attempted by any considerable party in the non-slaveholding states, that moment our Union is at an end. Sooner than suffer the abolitionists to carry into execution their plans, I would go for a dissolution of the Union, much as I love it. I pledge myself for the accuracy of the opinion, that not even an attempt to settle a question growing out of slavery would be made on the floor of Congress.”

In January, 1833, the first report of the New England Anti-slavery Society was presented, a considerable part of which was taken up in severely castigating and denouncing the Colonization Society. It endeavored to show that its chief object was to remove the free negroes from the south, so as to make slavery more permanent ; and that if the removal of slaves was its honest intention, it could never be done. They never could be all colonized in Africa. While the abolitionists at the north condemned the society for seeking to remove only free negroes, the friends of slavery at the south condemned it for seeking to induce men to emancipate their slaves, that they might be sent to Liberia.

The developments of feeling on the subject of



slavery, since then, have been so numerous and rapid, that I can only glance at a few of them.

October 2, 1833, a meeting was called at Clinton Hall, city of New York, to form an anti-slavery society. Long before the hour arrived, a vast assemblage of people collected in the streets about the building, for the purpose of preventing the formation of a society. The trustees closed the hall, and refused to open it. In the crowd were seen many distinguished persons and men of influence. The mob organized in the street, and passed sundry pro-slavery resolutions. In the mean time, the friends of abolition convened at another place, and organized a society. In December of the same year, an anti-slavery society was organized in Philadelphia.

In 1834, George Thompson, of England, a gifted speaker, and an earnest abolitionist, visited this country, which helped to increase the excitement. In the early part of this year, the students of Lane Theological Seminary discussed the question of immediate emancipation, and the insufficiency of the Colonization Society to free the country from the curse of slavery. They also began to act on the principle that "all men are equal." The young gentlemen rode and walked with colored ladies, and received and returned calls from colored gentlemen and ladies. The faculty of the institution adopted a code of by-laws, prohibiting them from devoting time to the discussion of subjects and to a course of action that drew them away from their studies. It produced a

great excitement, and most of the students left the institution.

During this year, Miss Prudence Crandall, of Canterbury, Connecticut, opened a boarding-school in that village for colored misses. She had a perfect right to do so ; but the people of Canterbury were greatly enraged ; a town meeting was called, and the result was, that the selectmen commenced a prosecution, and Miss Crandall was found guilty of having violated the laws of the state, which unrighteous decision drew down upon all concerned in the matter the merited rebuke of good people.

In July of this year, James G. Birney, of Alabama, then an agent of the Colonization Society, became a convert to anti-slavery principles, and published an able and candid letter on the subject. In October, there was a riot in Philadelphia, which continued three successive nights. About forty houses were destroyed which were occupied by colored people.

The doctrine of the amalgamation of the white and black races was talked about. Dinner parties and tea parties were made, to which whites and blacks were invited. In some churches, negroes were seated in the same slips with whites, and an attempt was made to break down caste, and to elevate the colored people, by introducing them into circles of white people of the same degree of refinement and intelligence.

In 1835, there was a riot in New York, occasioned by reports that certain individuals of wealth and

respectability associated with colored people on terms of equality. It commenced at an anti-slavery meeting in Chatham Street chapel, which was broken up, and many persons injured. The house of a distinguished citizen was assailed, broken into in the absence of the family, and the furniture very much damaged.

In July, Amos Dresser, one of the students who left Lane Seminary, went to Kentucky to obtain subscribers for the Cottage Bible. The committee of vigilance, having discovered in his box of books some anti-slavery papers, used for packing, arrested him, and condemned him to be whipped, twenty-five lashes on the naked back. The order was executed.

In 1836, Birney's printing press was destroyed by a mob in Cincinnati; and in 1837, Lovejoy's press was destroyed at Alton, Illinois, and he himself shot down by the mob.

The abolition society, up to this time, embraced many of the best and strongest men in New England; but many were driven by the excitement to the use of such denunciatory language, to the condemnation of ministers and churches, and to such errors of doctrine, that the considerate and rational anti-slavery men could no longer fellowship them. A separation took place in 1840, and since then there have been two anti-slavery societies. At the head of one are such men as Garrison, Wendell Phillips, Stephen Foster, &c., and such women as Abby Kelley and Lucy Stone; at the head of the other are

Lewis Tappan and Joshua Leavitt, and, I may add, most of the people in the free states are with them in sentiment, if not in action.

In June, 1839, the *Amistad*, a Spanish vessel, sailed from Havana for the city of Principe, having on board fifty-three slaves, who rose in the night, and murdered the captain and a part of the crew, preserving two Spaniards, their owners, whom they compelled to turn the ship towards Africa. Under the pretence of going to Africa, they sailed for North America, and landed at New London. The management of this affair, the trial of the slaves, their instruction, and final transportation to Africa, accompanied by two missionaries, engrossed the attention of the leading abolitionists for a long time.

In 1834, numerous petitions were presented to Congress on the subject of abolition. Southern members were determined to prevent the discussion of the subject on the floor of Congress. The petitions were laid upon the table by a major vote, without being read. The more Congress opposed the receiving of such petitions, the more numerous they became. In 1835, a rule was adopted prohibiting any one from saying any thing on this subject. This aroused the fears of many northern members, who said the right of petition was in danger. John Q. Adams opposed the rule, and manfully defended the right of petition. He was always furnished with a sufficient number to be able to present quite a package every week. There was often some peculiarity

in some of the petitions, that required a few words of explanation, which was often a stirring anti-slavery speech. In 1840, the rule was made still more stringent. It prohibited the receiving of such petitions. This aroused the anti-slavery feeling still more. Petitions poured in from all parts of the free states, and Mr. Adams found occasion for saying something which was offensive to southern ears. He was finally censured by the House, but it availed nothing. He pursued the tenor of his way. Mr. Giddings, of Ohio, was expelled; but his constituents sent him back. In 1844, the opposition was forced to yield so far as to receive petitions and hear discussions.

The subject of slavery has become at length the all-absorbing topic. California, in 1849, adopted a state constitution, and applied for admission as a free state. The opposition was strong, and the leading men, north and south, have spoken for and against slavery.

I have passed over many facts and events which to many may seem entitled to a place in this narrative, because it would extend this section beyond the limits I had prescribed.

I might speak of the action of churches and ecclesiastical bodies, of the agitation of this subject in the meetings of the American Board of Commissioners for Foreign Missions, of the withdrawal of some, and the formation of a new missionary society in 1841, called the Union Missionary Society. I might also speak of the rise and progress of the Free Soil

party, in 1848, of the Wilmot Proviso, which opposes the organization of any new state or territory that does not exclude slavery, and of the excitement in Congress in 1850. Most of these topics are too recent to be chronicled as matters of history.

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### SECTION 3. *Anti-Masonry.*

I SHALL preface the history of this reform by one or two extracts from the writings of freemasons themselves, exhibiting their views of the character and power of the institution.

In the introduction to a volume on masonry, published in New York, in 1827, and written by a master mason, it is said there were then 60,000 masons in the United States. "Let freemasonry," says the author, "be what it may, it evidently has extensive influence—a powerful sway in this republic, strictly combining a great body of active members of the community in one secret fraternity, teaching them its own highly-valued lessons, and enabling them to act without the responsibilities attached to the independent yeomanry of our country."

In June, 1825, an address was delivered before a lodge in New London, Connecticut, by W. F. Brainerd, in which he says, "What is masonry now? It is powerful. It comprises men of rank, wealth, office, and talent, in power and out of power, and that in almost every place where power is impor-

tant. It comprises, in large numbers from all classes, active men, united together, and capable of being directed by the efforts of others, so as to have the force of concert throughout the civilized world. They are distributed, too, with the means of knowing each other, of keeping secret, and of coöperating in the pulpit, in the legislative hall, on the bench, in every gathering of business, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, and in one place as well as in another. So powerful is it at this time, that it fears nothing from violence, either public or private, for it has every means to learn it in season to counteract, defeat, and punish it."

This is a remarkable announcement, and it is not strange that republicans were alarmed, when told of the existence of this secret power.

In August, 1826, it was known in the neighborhood of Batavia, New York, that William Morgan, an inhabitant of that place, and a freemason, was preparing for publication a book, in which the obligations and secret proceedings of masonic lodges were to be divulged. Some members of the fraternity became excited and alarmed, and endeavored to dissuade him from his purpose. Their efforts being vain, a conspiracy was formed for the purpose of arresting the work. September 10, Morgan was seized and carried to Canandaigua, on the pretence that he had committed theft. He was committed to jail, and on the evening of the 12th was discharged

by the interposition of some of the conspirators, but was immediately retaken and conveyed to Fort Niagara, at the mouth of Niagara River. From all the evidence that has been collected respecting the disposition that was finally made of him, there is no doubt that, during the night of September 19, or 20, 1826, he was taken from the fort by masons, and murdered, and his body sunk in Lake Ontario or Niagara River.

This outrage upon the liberty of a fellow-citizen, and contempt of the laws of the land, from the protection of which he had been torn away, roused the indignation of the community in the midst of which the offence had been committed. Information was demanded of those who were supposed to know, but not obtained. Search was made for the body, but it could not be found. The excitement became intense, and spread over all that region. The book, in the mean time, was published, and tended to increase the excitement. The whole masonic fraternity were regarded as in some sense implicated in the transaction. The murder of Morgan was considered the natural consequence of the discipline of the masonic institution. Men looked with alarm upon the influence of a secret society that could violate the laws of the land, and screen themselves from punishment.

Investigations were made. Some were accused and brought before tribunals of justice, and acquitted for want of evidence. The measures of those who sought to discover the perpetrators of the foul deed



were embarrassed, it was thought, by the influence of the fraternity. The laws were relaxed, and the ministers of justice lingered in their course, and the public press was awed into silence. A committee, appointed by citizens in Western New York, spent six months in endeavors to ferret out the murderers of Morgan, and published all they could learn in reference to the whole matter, in a pamphlet that was scattered broadcast over the whole land:

So deep and strong was the current of feeling which these disclosures produced against masonry, that the people in that region resolved to seek redress through the ballot-box, and that they would give their votes for no mason to any office. Conventions were called, and newspapers established for the advocacy of the cause.

As early as 1828, the anti-masonic feeling had become strong in all the Eastern and Middle States. In February of that year, a lodge at Le Roy, New York, influenced by public sentiment, renounced all connection with the fraternity, and published the secrets of the institution. Soon after this, an act was passed by the New York legislature, authorizing the appointment of a special counsel to investigate the whole matter, and Daniel Mosely, Esq. received the appointment. He devoted his whole time to it for a year. One man, who was supposed to be implicated in the abduction of Morgan, fled to Europe, and another to Arkansas. More than twenty persons were indicted; but the prosecutor could obtain no

conviction. Previous to 1829, more than 400 masons in the state of New York renounced all connection with masonry, and by their testimony the truthfulness of Morgan's disclosures was confirmed.

At the commencement of 1827, there were only two newspapers in the land that had the moral courage to speak boldly against the masonic institution; but within two years from that time, there were thirty anti-masonic papers in the state of New York. Anti-masonic sermons were preached from many pulpits. Lecturers traversed the country. County and state conventions were holden, and county and state officers nominated. In 1830, a national convention was holden at Philadelphia, and in 1831, another, which nominated the Hon. William Wirt as the anti-masonic candidate for president of the United States. He received the electoral vote of Vermont, and one seventh of the voters in Connecticut cast their votes for that ticket. He received a very respectable minority vote in several other states. Many towns elected anti-masonic town officers, and sent to the legislature anti-masonic representatives.

In Massachusetts, in 1832, John Q. Adams was the anti-masonic candidate for governor. Petitions were presented to legislatures, praying that the charters might be taken from the lodges. The committee to which these petitions were referred, in Massachusetts, reported a bill requiring all lodges to make an annual report of the number of members, their funds, and all their proceedings. The bill was

lost. Such a bill passed the legislature of Rhode Island, and the Grand Lodge of that state surrendered its charter, rather than comply with the requisition.

The excitement was at its height about 1834. The number of seceding masons had then become so numerous, and so many lodges had disbanded, and so few ventured to hold meetings, on account of the odium attached to the institution, that the object of the anti-masonic party seemed to be gained. The party continued its organization till 1839. They then nominated General W. H. Harrison as their candidate for the presidency, who was also nominated to the same office by the Whigs, and elected. The election turned on other points, and so anti-masonry was lost sight of, and the party became extinct.

This excitement and its results showed the power of public opinion in a government like ours. Read again what Mr. Brainerd said at New London, in 1825, about the power of masonry, and consider how soon it melted away before the scorching heat of public sentiment. Lodges, in some places, continue to meet; but there is so much odium against the institution that it cannot soon, if ever, regain its popularity and influence.

Other secret societies have grown up in its stead, one of which, the Independent Order of Odd Fellows, has many thousand members; but if it ventures to infringe upon the rights of man, or uses its power for wicked purposes, its days will soon be numbered.

SECTION 4. *Prison Discipline, Imprisonment for Debt, and Houses of Reformation.*

If no new principles have been discovered in regard to the punishment of criminals during the period under review, it is nevertheless true, that old ones have been reduced to practice, and the knowledge of them more widely disseminated. During the last thirty years, the attention of the civilized world has been called to the subject of prison discipline as it has not been at any previous time.

There are two extreme or ultra views that have been taken of this subject by some. The first is, that the only end to be answered by punishing the guilty is to deter the innocent from the commission of crime, and to induce those who have their liberty to submit cheerfully to the laws of the land, lest they suffer the pains of imprisonment. Those who favor this view of the subject are for making the prisoner as uncomfortable and wretched as he can be, without greatly impairing his health, in order to deter others from a manner of life that will result in bringing them to the same place of torment. This theory is more prevalent in Europe than in America. The other extreme is, that the sole object of punishment is to reform the prisoner, and make him a quiet and peaceable citizen. According to this view, no more pain should be inflicted than is necessary to effect a moral cure. This class of reformers would have the prison regarded as a moral hospital, the prisoner

the patient, and the turnkey the good Samaritan. They are, of course, opposed to capital punishment.

Extreme opinions on any subject are usually false and dangerous. There is reason to fear that the deterrent principle will be abused, and prisons, in the hands of those who would terrify the innocent, will become a sort of inquisition. On the other hand, there is reason to fear that those who regard a prison as a hospital, by denuding punishment of its severity, will render the prison a desirable place for those who are without homes and lead uncomfortable lives. They will commit crimes for the purpose of gaining admission to a pleasant and quiet home.

The more prevalent opinion in this country is the mean between these wide extremes. It makes the object of imprisonment twofold: to deter those without the prison walls from committing crimes, and to reform, if possible, the incarcerated. The prison must not seem to be a desirable place to any one; the prisoner's condition must be such, that he will greatly prefer liberty; and the influences brought to bear upon him must be such, that he shall, if possible, be induced to act on the principle that "honesty is the best policy."

The great question that has been agitated among prison reformers, for thirty years past, is, How shall these two ends of imprisonment — the deterring of the innocent from the commission of crime, and the reformation of the guilty — be most effectually secured? It has been found a somewhat difficult problem to solve.

Previous to 1820, prisoners had so much freedom of intercourse with each other, especially in crowded night-rooms, that our prisons were really schools of vice. Those who came out of them, after finishing their term of service, were better instructed in all the mysteries of iniquity than when they entered.

In the early part of this century, a classification was made of prisoners in some of our prisons, particularly in Philadelphia. Those who were committed for minor offences were separated from those imprisoned for more flagrant crimes; the young were not permitted to associate with old and experienced transgressors. This was an improvement in the right direction, but not all that was needed.

In 1821, the solitary system was tried in New York; eighty criminals were confined in separate cells, in absolute solitude, having no intercourse with their fellow-prisoners by night or day, having no employment, and but a scanty supply of air, light, or food. The consequence was, that mind and body were crushed; some died, while others became insane.

In 1823-4, the Eastern Penitentiary of Pennsylvania was erected. It was intended that the convicts should be confined in perfect solitude, without occupation of any sort. It was considered by many such an outrage upon humanity, that it must not be tolerated. In 1829, it was so modified as to consist of solitary confinement day and night, *with labor*, and instruction in morals and religion. The prisoners

never see each other, and seldom any human being except an overseer or a teacher. This is called the *Pennsylvania*, or *solitary*, system.

Another system, which is the prevalent one in the United States, is what is called the *Auburn*, or *silent*, system. Criminals employed in the same art or trade work together in the same room during the day, and meet in the chapel for religious worship, but are not allowed to speak to each other. This system was adopted at Auburn, New York, in 1824, and in Charlestown and Wethersfield in 1828. It is decidedly the most popular system of discipline in the United States.

It is believed by the defenders of the solitary system, that their plan most effectually deters from crime, and does not injure the prisoner's body or mind; but there is no doubt, that, so far as health, economy, and reformatory effect are concerned, the Auburn system is to be preferred.

A Prison Discipline Society was organized in Boston June 30, 1825. It held its first annual meeting June 2, 1826, and published a report. It has continued to hold public meetings and publish annual reports to the present time. The object of the society is to diffuse information on the subject of prison discipline, and to advocate the best mode of treating prisoners. The reports of the society embody a vast amount of information respecting the causes and progress of crime, the condition of prisons, and the success of various kinds of treatment upon

health and morals. Rev. Louis Dwight was appointed secretary of the society at its formation, and has continued in that office ever since. In the discharge of his official duties, he has visited most of the prisons in this country, and in 1846 spent a few months in Europe in visiting prisons, and in making inquiries into the success of their modes of discipline. By the agency of this society, the attention of the people of the United States has been aroused to the subject, and the information that was very much needed has been collected and diffused.

At the public meetings in 1846 and 1847, there were some exciting discussions respecting the management of the society's affairs; but order and harmony have been restored.

The original work of the society, the introduction of a better mode of prison discipline, has been accomplished; but the society still find much work to perform. The secretary is now very much occupied in efforts to improve the structure of prisons and almshouses. The buildings are arranged in the form of a cross, so that a single individual in the centre room can oversee all the rooms on that floor.

The following statement shows the average number of prisoners annually received to several prisons, for a series of years in the early part of this century.

To the state prison in Vt., from 1805 to 1820, 32 were annually received.							
"	"	"	" N. H.,	" 1812	" 1822,	20	" " "
"	"	"	" Mass.,	" 1805	" 1820,	93	" " "
"	"	"	" N. Y.,	" 1801	" 1816,	206	" " "
"	"	"	" N. J.,	" 1800	" 1819,	38	" " "
"	"	"	" Va.,	" 1800	" 1820,	47	" " "



The following statement shows the average number of prisoners annually received to some of the same prisons for a series of years at a later date.

To the state prison in N. H., from 1837 to 1847, 21 were annually received.									
"	"	"	"	Mass.,	"	"	"	101	"
"	"	"	"	in Sing Sing, N. Y.,	'34 to '44,	263	"	"	"
"	"	"	"	in N. J.,	from 1834 to 1844,	65	"	"	"
"	"	"	"	Va.,	"	"	"	58	"

It will be seen, by comparing these statements, that the increase of criminals is much less than the increase of population in all these states except New Jersey, which, on account of its proximity to New York and Philadelphia, is probably more infested with criminals than it otherwise would be.

The state prison at Charlestown, Mass., was built in 1805, and furnished with separate cells in 1828. Previous to 1805, prisoners were confined on Castle Island, in Boston harbor.

The prison at Wethersfield, Connecticut, was ready for the reception of prisoners in 1828, at which time the old Newgate prison at Simsbury was abandoned.

The state prison of Maine is at Thomaston, and was erected in 1823. The prison of Vermont was located at Windsor, in 1808, and that of New Hampshire at Concord, in 1812.

The prison at Auburn was erected in 1817, and that at Sing Sing about 1830.

The Eastern Penitentiary, at Philadelphia, was erected in 1823, and the one at Alleghany city in 1827.

*Imprisonment for Debt.* — Between 1820 and

1830, much was said and written upon the injustice of imprisoning an honest debtor. It was maintained that it was wrong to punish a man who, by an unforeseen and unavoidable calamity, should be reduced to poverty. The question was, Should one who intended no injury be treated as a criminal? Cases often occurred in Massachusetts, in the early part of this century, of persons being imprisoned months for a debt less than five dollars. The laws of New Hampshire never gave a creditor power to imprison one unless he owed him more than \$13,33. About 1830, the legislatures of several states, moved by the demand of the people, that imprisonment for debt should be abolished, modified considerably their laws relative to poor debtors. Maine enacted a law abolishing the imprisonment of honest debtors, and another for punishing fraudulent ones. If the debtor had no property except what was exempt by law, he was allowed to go before a magistrate and take his oath, which secured him from arrest, unless some one could prove that his testimony was false. It was said at the time, that this law would annually save one thousand persons from imprisonment. The laws of most and perhaps all the states exempt honest debtors from punishment.

*Houses of Reformation for Juvenile Delinquents.*

— This class of institutions is for the moral benefit of those who are guilty of petty offences while under fifteen or sixteen years of age. In cities and large towns, there is always a considerable number of

young persons, who are not properly cared for by their parents, and grow up in ignorance and crime. It does not seem proper to commit them to jails, nor to treat them like old offenders. If they are imprisoned, their place of confinement should be a sort of moral hospital, and the end aimed at reformation, more than punishment. It is more humane to educate them, and qualify them to earn their living by some honest occupation.

The House of Refuge in New York city is of this description ; it was established in 1825, and receives none but the juvenile delinquents of that city. It has usually from 200 to 300, who are trained to habits of industry, and finally bound out as apprentices. Thousands have thus been rescued from a life of infamy, and assisted in their progress to virtue and usefulness.

A similar institution was opened in Philadelphia, in 1828, and another at Boston, a few years later. How many cities have institutions of the kind, I do not know.

There is only one state institution of the kind in the Union ; that is at Westborough, Massachusetts. It was opened for the reception of juvenile delinquents November 1, 1848. It was built at the suggestion of an individual then unknown, who gave the state \$22,500, on condition that they would establish and carry forward such an institution. The benevolent donor died in 1849, and his acts of beneficence were then made public. It was Hon. Theo-

dore Lyman, of Boston. He left for the benefit of the institution, in addition to what he had previously given, a legacy of \$50,000. Governor Briggs, in his annual message to the legislature, in 1850, says, "Noble benefactor! Friend of the young, of the wayward, and the poor! When the bloody laurels of the warrior and destroyer of his race shall be despised and trampled in the dust by an enlightened and Christianized humanity, the names of such benefactors as Theodore Lyman will be remembered and revered, and the generation of the poor will rise up and bless them."

None are received into this institution except those sentenced by some legal tribunal for some misdemeanor. At the end of the first six months, it had 150; and in January, 1850, there were 310 juvenile delinquents. Each one is sentenced for a series of years. The boys being, for the most part, children of parents who fail to govern and train them properly, they are taken away and committed to the care of such teachers as the state may direct, who will endeavor to train them up in the way in which they should go.

In view of the facts presented in this section, it is evident there have been great improvements in the classification and in the physical and moral treatment of prisoners. It is thought by some that crime has increased, and by others that it has not. The question is one of difficult solution; but it is my belief that crime is diminishing. The arguments by which

I come to this conclusion take into consideration the increase of population, and, above all, the enlightened state of the public mind, which sees things to be heinous offences which were formerly regarded as trivial.

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#### SECTION 5. *Peace Societies.*

THE first effective movement in favor of peace in this country, or any other, was made by Rev. Noah Worcester, D. D., of Brighton, Massachusetts, in 1814. On Christmas day of that year, he published an anonymous pamphlet, entitled, *A Solemn Review of the Custom of War*. It was just at the close of the war between the United States and Great Britain, and just before the great battle of Waterloo, which closed a thirty years' war in Europe. The whole civilized world were sighing for peace; they were deploring the desolating influence of the war spirit, and were praying that the gates of the temple of Janus might be closed. Essays had been published and sermons preached on the evils of war, and the necessity of pursuing the things that make for peace, before Dr. Worcester published his tract; but they produced very little effect. The *Solemn Review* appeared at the right time; the world was waiting for a message from the Prince of Peace. In six months it passed through five editions in this country; in 1815, it was republished in England, and translated and published on the continent of Europe.

During the year 1815, four numbers of the *Friend of Peace*, by Philo Pacificus, were published, enforcing and defending the principles inculcated in the *Solemn Review*. In January, 1816, the *Massachusetts Peace Society* was formed in Boston. Dr. Worcester was its corresponding secretary, and the *Friend of Peace*, of which he was the author, became the organ of the society. Dr. Worcester continued the secretary of this society and the editor of its quarterly magazine till 1828, when, by reason of his feeble health, he was obliged to resign his office, and retire from his onerous labors. He died at Brighton, October 31, 1837, aged 79. In 1817 and 1818, peace societies were organized in Maine, Rhode Island, New York, Ohio, and in London. In 1818, the London society commenced a monthly journal of 32 pages, called the *Herald of Peace*.

The *Solemn Review* recommended the formation of such societies, as the best means of embodying public sentiment in favor of peace, and as an organization for the diffusion of information on the subject. The *Massachusetts Peace Society*, in two years, printed about 6,000 different publications, and scattered them throughout the United States, Canada, Nova Scotia, and New Brunswick: they sent them to the reigning sovereigns and influential men in Europe, and received from some of them highly encouraging replies.

There was opposition from some sources in this country and in Europe. The *London Christian Ob-*

server published a severe criticism of the Solemn Review, denying its main positions. Some clergymen in this country felt themselves injured by the insinuation that they had overlooked the fact that the Bible inculcates peace on earth and good will among men.

In May, 1828, a national Peace Society was organized at New York, of which William Ladd, Esq., of Minot, Maine, was the corresponding secretary. The society was called the American Peace Society; it commenced a periodical of 24 pages, 12mo., the Harbinger of Peace, which was edited by the secretary, and published monthly. In 1831, it was enlarged, and published once in two months, and called the Calumet, of which Loring D. Dewey, the recording secretary, was the editor.

In 1834, the Connecticut Peace Society commenced the publication of a periodical, called the Advocate of Peace. Mr. William Watson was the publisher, who kept at Hartford a depository of books and tracts on that subject.

In 1839, Boston became the centre of the operations of the American Peace Society, at which place was commenced the publication of the Advocate of Peace, which is still continued. I suppose the Calumet and Hartford Advocate were merged in this. Mr. Ladd was chosen president of the society, and was its general agent to the time of his death, which occurred April 9, 1841. His age was 63. He was deeply interested in the cause of peace, and devoted

to its interests much of his time. The American Peace Society have erected a monument to his memory in the graveyard at Portsmouth, New Hampshire, where his remains were interred.

Rev. George C. Beckwith became the corresponding secretary of the society about 1839, and is so still.

Among the means used by the American Peace Society to promote its philanthropic purpose may be mentioned the obtaining of pledges from clergymen to preach on the subject of peace at least once in a year. It adopted this plan about 1833, and in three years secured pledges from more than 400 ministers of different denominations.

About 1832, a premium of \$500 was offered for the best essay on a congress of nations, or the settlement of difficulties between nations by arbitration. The essays were to be from 60 to 150 pages in length. In 1833, seven were received; the report of the committee was, that they were so nearly equal in merit that it was difficult to decide between them. They recommended that five of them be accepted, and the premium be divided among their authors. This the society refused to do. The probability is, that the committee did not, and could not, give the manuscripts so thorough an examination as would warrant them in awarding the premium to any one of the number. It required more time to read a thousand pages of manuscript than men of business can afford. The society, however, afterwards offered



a premium of \$1,000; but in consequence of the difficulty of finding men competent to decide, and willing to read such a pile of manuscript, no premium was ever awarded, though a large octavo was published.

Mr. Ladd paid \$12 a year to several colleges for the best essay on peace, that should be furnished by a student of the college. Some other friends of peace did the same.

In June, 1843, a World's Peace Convention was holden in London. Fifteen individuals from the United States attended that convention.

The peace societies of this country and of England have done very much to counteract the war spirit, and to teach the civilized world that "wisdom is better than weapons of war." It is believed that, in consequence of the information that has been diffused by these societies, a war between this country and England was prevented when there was so much excitement in regard to the north-eastern boundary, the McLeod case, and the Oregon question.

These societies, however, did not prevent the Mexican war, which has furnished a multitude of facts, which the friends of peace are converting into strong arguments in favor of peace. The society, in 1847, offered a premium for the best history of that war that should be furnished in four months after peace should be declared. In the winter of 1849, the premium of \$500 was awarded to Rev. A. A. Livermore, of Keene, N. H. His review formed

a volume of 300 pages, 12mo., but was not published for several months afterwards, in consequence of the author's absence from the country. The review of Judge Jay, who was one of the competitors, was published immediately. Though it did not take the premium, it was deemed too valuable to be thrown aside; it has had an extensive sale.

In August, 1849, another peace convention was holden at Paris. Ten delegates from this country were present. The meeting is represented as one of thrilling interest. A third convention was holden in Germany in 1850.

It is hoped the day is dawning when wars shall cease from under the whole heaven.

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SECTION 6. *The Sabbath, and the Means used to promote its Observance.*

SAYS Blackstone, "A corruption of morals usually follows a profanation of the Sabbath." The early settlers of New England were strict in their observance of the Lord's day; their descendants have departed from the old paths. Not only Christians, but many not connected with churches, became long since alarmed in view of the degeneracy of the age; and, during the last thirty years, much has been done to promote the sanctity of the Sabbath.

A sketch of the action of Congress on this subject stands intimately connected with all other movements

in reference to this matter. By a law passed in 1810, the postmaster-general considered himself bound to compel the deputy postmasters, at offices where a mail arrived on the Sabbath, to keep open on that day, for the delivery of letters. It seems, however, that he had some scruples of conscience on the subject, for he directed the carriers of the mail to pass as quietly as possible through the country, "without announcing their arrival or departure by the sounding of horns or trumpets, or in any other way calculated to draw off the attention of the people from their devotions." Postmasters were required to keep their offices open only one hour after the arrival of the mail on the Sabbath; but if it arrived during public worship, that hour should be immediately after.

At the next session of Congress, the people from different parts of the country sent up remonstrances, first, against the carrying the mail on the Sabbath, and, secondly, against requiring postmasters to open their offices for the delivery of letters on that day. These remonstrances were referred to the proper committee, who reported in favor of carrying the mail and opening offices. In 1812, 1815, and 1817, similar remonstrances called forth similar reports. In 1812 and 1815, the reason assigned for not repealing the law was, the peculiar state of the country, it being engaged in war; and it was deemed a work of necessity. The report of 1815 was presented before the news of peace arrived. Mr. Meigs, the postmaster-general, assigned as a reason for carrying the mails

on the Sabbath the astounding argument, that, if they were not, "they would be delayed one seventh of the time;" a member of Congress said "public *convenience* required it." In 1817, the postmaster-general assigned the following remarkable reason for carrying mails on the Sabbath: "The contents of the mail," he said, "are not confined to public despatches, nor to subjects of private business or pleasure. The same mail which transports such matters, conveys supplies to those in want, consolation to the afflicted, and, to the pious, evangelical correspondence; and thus, performing works of charity, it may be regarded as doing good on the Sabbath day." During this year, the committee reported, that while it was necessary to transport mails on the Sabbath, it was not needful that offices should be kept open for the delivery of letters. Here the matter rested until 1825, when a law was passed more rigid than any that had previously been enacted. It required that all post-offices at which mails arrived on the Sabbath should be kept open during the *whole* of that day. In 1829, petitions were presented from all parts of the Union, praying for the repeal of that law. In March, 1830, Richard M. Johnson presented his famous report, drawn forth by the petitions of 1829, respecting which it has been said, "Satan never accomplished a greater temporary victory over the Sabbath, through any agency, in any country, than was accomplished by this report, if we except the abolition of the Sabbath in France, during the reign of infidelity." A minority

of the committee presented, at the same time, an able report, advocating better views ; but Johnson's sent a thrill of horror through the land. It called forth a fuller expression of public opinion than we ever had before on this subject, from the press, and pulpit, and legislative halls. Laws requiring the transportation of the mail on the Sabbath were regarded by many as unconstitutional. Almost every state in the Union prohibits its citizens from keeping their shops open, and from engaging in secular labors on the Sabbath. The laws of Congress, it was said, conflicted with the rights of the states.

Since then the number of Sabbath mails has been gradually diminishing. The construction of railroads has had, and is having, a salutary influence. They carry the mails ; and, as the number of passengers on that day, over many of the roads, is very small, they cannot carry the mail on the Sabbath without extra pay. Economy, therefore, has forced the government to discontinue very extensively the Sabbath mail ; and in 1848, the postmaster-general signified his readiness to discontinue it, whenever and wherever it was the wish of the people along the route that it should be done. Since 1830, the friends of the Sabbath have been gaining ground. Richard M. Johnson's report, over which infidelity rejoiced, defeated its own object. It awakened a deeper interest in the subject than was ever felt before. Associations were formed, and conventions held, and means used to promote a better observance of the Lord's day.

About 1825, the question began to be discussed, whether ministers, in going to another parish to exchange on Sabbath morning, did not violate the law of the Sabbath. Some spoke of it as a crying sin, and said it was wrong for clergymen in cities to walk to any other church than their own on that day.

The erratic abolitionists of New England, about 1840, began to hold Anti-Sabbath conventions. They have holden several, at which many things shocking to the moral sense of all respectable men have been uttered. Some of them ended in a row; they were not able to adopt any resolutions which they were willing to publish to the world and defend.

In 1842, 1843, and 1844, fifteen general Sabbath conventions were holden in the United States; seven of them were state conventions, and attended by from 100 to 500 delegates. One of them was a national convention, holden at Baltimore, November 27 and 28, 1844, at which 1700 delegates were present from 11 different states. John Quincy Adams presided, and, in allusion to the remark of a foreigner, that "our observance of the Sabbath is truly national and American," said that "we will gladly accept it as our distinction, and wear it as the fairest of all that grace our escutcheon, that we preëminently honor the Sabbath and the Sabbath's Lord."

In 1844, the American and Foreign Sabbath Union held its first annual meeting, of which Rev. Justin Edwards, D. D., was, and still is, secretary. By the munificence of individuals, he has been sus-

tained, and has travelled through all the states, addressed legislatures, ecclesiastical bodies, and large assemblies, in most of the cities, on the importance of the Sabbath. He has also collected a vast treasury of facts, and has published at the end of each year a permanent Document for general circulation. They have been republished by the American Tract Society, and by them scattered through the length and breadth of the land.

In 1800, good men slumbered over the desecration of the Sabbath. They have since awoken, and are now doing much to promote its sanctity.

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#### SECTION 7. *Moral Reform.*

THIS phrase has, within a few years, acquired a sort of technical meaning. It is used to denote the reformation of those who violate the seventh commandment, and also to designate the means used to prevent its violation, or to promote chastity.

The first movement of the kind was made in the city of New York, in the autumn of 1830, by John McDowall, who left the theological seminary at Princeton at that time. A society was organized for the moral and religious improvement of the Five Points. He visited the wretched families in that neighborhood, and preached from house to house, against the abominations that existed in that vicinity. An asylum was provided, called the Magdalen Asylum,

to be a place of refuge for females who desired to reform and return to virtuous life.

About the commencement of 1832, he published his *Magdalen Report*, in which he gave somewhat in detail his discoveries respecting the prevalence of this sin, and signified that he knew the names of many persons in the higher walks of life who were in the habit of visiting these dens of iniquity. The fears of this class of persons were awakened, lest McDowall, in his zeal, should speak their names in the public ear, and their fair fame should be sullied. The report produced a great excitement, and even good men and clergymen thought him impudent. It was said that his report communicated information to the vicious, and was a kind of directory to houses of ill fame.

In January, 1833, he commenced the publication of a journal, called *McDowall's Journal*, in which he minutely detailed the enormities of this vice. It was presented by the Grand Jury of New York as a nuisance, and a great excitement was produced. Some condemned his course, and others approved.

He was licensed to preach in 1832, and was untiring in his efforts to do good. He was opposed and persecuted by some of the friends of virtue, who, listening to the reports that were circulated, no doubt believed that he was less benevolent than he professed to be, and that he applied to his own use money that was designed for the use of the society. These suspicions were, undoubtedly, without foundation.



It appears that he lived in extreme poverty, expending all he received to promote the cause to which he had devoted himself.

In May, 1834, the American Female Moral Reform Society was organized, which commenced the publication of the *Advocate of Moral Reform*, at which time McDowall relinquished his *Journal*.

In the early part of 1836, he was summoned to appear before the third presbytery of New York, to answer to charges preferred against him; and in April, he was suspended from the exercise of all the functions of the gospel ministry. The presbytery consisted of forty members, but his suspension was decided by *nine* votes. He appealed to the synod, who reversed the decision. Shortly after, near the close of 1836, he sickened and died in consequence of his excessive labors and sufferings. In 1838, a memoir of 400 pages was published, in which he is styled a martyr to the cause of virtue.

He seems to have been the man raised up, in the providence of God, to direct public attention to this vice. He accomplished the object, though he fell a sacrifice to the cause. He was a good man, though earnest, ardent, and often imprudent.

The American Female Moral Reform Society learned wisdom from his labors, and have pursued a course that has met the approval of all who have become acquainted with their operations. Their paper is ably conducted, and has a very extensive circulation. They are doing a good work, in which we bid them "God speed."

## CHAPTER V.

## IMPROVEMENTS IN THE MEANS OF INTERCOMMUNICATION.

No improvements, in a pecuniary point of view, are more valuable to a civilized people than those which facilitate intercourse between places remote from each other. Nor is there any thing that more certainly indicates the progress of a people in the arts and sciences, and the prosperity of a nation, than such improvements. Until there is a cheap and easy mode of transporting the produce of the country to a good market, the lands in the interior will be of little value, the settlers on them few, and those not the most enterprising.

I may safely say, that the improvements made in the means of intercourse between large cities and places far distant from them, during the last fifty years, are far more valuable than any made during 1,800 years previous. They consist chiefly in the opening of canals, in the application of steam to the propulsion of boats and ships, and in the construction of railroads. Towns that were so remote from market, that the cost of transporting the produce exceeded the price for which it could be sold, have, in effect, been brought so much nearer, that the market price exceeds the cost of tilling the land and conveying its produce to market. Lands that were

once worthless have become valuable. Towns and cities that were separated by an almost impassable gulf, have been brought into proximity to each other, and people that were strangers have become neighbors, and are bound together by many endearing ties. The civilization and intelligence that were formerly concentrated in cities and large towns, are now more equally diffused over the country. Those who live one, and even two hundred miles from the city, may obtain the daily papers on the day of their publication; and the merchant thus far from the market, if he find himself destitute of any article, can have it ready for his customers in forty-eight hours. If the facilities for intercourse between distant places, that now exist, had been predicted at the beginning of the present century, the foreteller would have been regarded as a wild enthusiast, having more imagination than common sense.

I propose, in this chapter, to give a brief outline of the improvements in the modes of travelling, of conveying goods to and from the markets, and of communicating intelligence, that have been made during the last half century.

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#### SECTION 1. *Canals.*

CANALS are artificial channels for water, cut for the purpose of inland navigation. They are not a modern invention. But very few were opened in this

country prior to 1800. The probability is, that the number of them will not in future be very much increased; so that the last fifty years may be regarded as the era of canals in this country. They will be superseded by railroads, which can be used all the year, the first cost of which is not very much greater, and they can more easily be kept in repair.

The following table comprises a list of some of the longest canals that have been completed in the United States since 1801 :

<i>Names.</i>	<i>What they connect.</i>	<i>When opened.</i>	<i>Miles in length.</i>
Santee, S. C.	Santee River and Charleston.	1802.	92
Middlesex, Mass.	Merrimac River and Boston.	1808.	97.
Champlain, N. Y.	Hudson River and Lake Champlain.	1824.	63.
Hudson and Erie, N. Y.	Hudson River and Lake Erie.	1825.	363.
Union, Pa.	Schuylkill and Susquehanna.	1827.	80.
Syracuse and Oswego.	Erie Canal and Lake Ontario.	1828.	36.
Geneva and Montezuma.	Erie Canal and Lake Seneca.	"	91.
Delaware and Hudson.	Rivers of those names.	"	109.
Delaware Division of Pennsylvania Canal.	Bristol and Easton.	1830.	101.
Central Division.	Columbia and Hollydaysburg.	"	172.
Western Division.	Johnstown and Pittsburg.	"	105.
Susquehanna.	Duncan's Island and Northumberland.	1831.	39.
Northern Branch.	Northumberland and Lackawanna.	1830.	73.
Western Branch.	Northumberland and Dunnstown.	1830.	72.
Ohio Canal.	Lake Erie and Ohio.	1832.	309.
Miami Canal.	Cincinnati and Wabash.		178.
Wabash and Erie.	Lake Erie and Wabash.		
Illinois Canal.	Lake Michigan and Illinois.	1847.	100.

The Erie Canal is the longest in the United States and in the world, except one in China. The state of New York has more miles of canals than any other state in the Union, and they produce a larger income than any others. Dewitt Clinton, though

not their projector, was their firm advocate, and probably did more to induce the state to undertake and complete these great works than any other man.

The stupendous canals that have been opened, chiefly during the last 25 years, enable vessels adapted to inland navigation to pass from the Gulf of Mexico to the Gulf of St. Lawrence, without encountering the dangers of the Atlantic Ocean. Goods may be sent by water up the Hudson, through the Champlain Canal and Lake, to Montreal; or through the Erie Canal and Lake, and Ohio Canal and River, to New Orleans, or to St. Anthony's Falls.

The disadvantages of canals are, that in the Northern and Middle States they cannot be used more than half the year; the motion is slow, not exceeding three miles an hour. But there is no way in which heavy goods can be transported to the interior of a country at so cheap a rate, or by which the produce of a country can, with so little expense, be sent to market.

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## SECTION 2. *Steamboats and Steamships.*

A VERY great change has taken place in the navigation of rivers, lakes, and of the ocean even, since the invention of boats propelled by steam. Formerly, the Connecticut, from Hartford to the Sound, and the Hudson, from New York to Albany, were navigated

only by sloops, which were often a week in ascending the former, and two weeks in ascending the latter.

Some experiments were made in Europe during the latter part of the last century, to see if a vessel could be moved by steam; but none of them were successful. Our countryman, Robert Fulton, was then in Europe, and assisted in these experiments. He returned to America in 1805, and by the aid and patronage he received from Chancellor Livingston, who had faith in the success of the undertaking, he began to build a boat to run upon the Hudson River. Livingston applied to the legislature of New York, and obtained for Fulton the exclusive right of navigating that river by steam, provided that in one year from that time he should put upon the river a boat that should move at not less than four miles an hour. It was regarded by the legislature, however, as a visionary scheme, and the right was granted without any debate. This right, however, proved of little use to him, for his exclusive privilege was limited to that river, and even that was infringed upon so extensively, that he never realized enough for his discovery to pay him for the expense of carrying it into operation. He made his first trip to Albany, 150 miles, in August, 1807, in 32 hours, and returned in 30. The success of the experiment was so satisfactory, that he was urged to make regular trips during the remainder of the season, and did so.

The following interesting letter was published in

Hunt's Magazine, in 1846, describing the first trip to Albany:—

“Judge Wilson resided in the city of New York when Fulton was building the boat, and frequently saw her on the stocks. She was a queer-looking craft, and excited much attention, and not a little ridicule. When she was launched, and the steam engine placed in her, that also was looked upon of a piece with the boat built to float it. A few had seen one at work raising the Manhattan water into the reservoir back of the almshouse; but to the people at large the whole thing was a hidden mystery. Curiosity was greatly excited. When it was announced in the New York papers that the boat would start from the foot of Cortland Street at six and a half o'clock on Friday morning, the 4th of August, and take passengers to Albany, there was a broad smile on every face, as the inquiry was made, if any one would be fool enough to go? A friend of the writer, hearing that he intended to venture, accosted him in the street: ‘John, will thee risk thy life in such a concern? I tell thee she is the most *fearful wild fowl* living, and thy father ought to restrain thee.’ When Friday morning came, the wharves, piers, housetops, and every ‘*coigne de vantage*’ from which a sight could be obtained, were filled with spectators.

“There were twelve berths, and every one was taken through to Albany. The fare was seven dollars. All the machinery was uncovered and exposed

to view. The periphery of the balance-wheels, of cast iron, some four or more inches square, ran just clear of the water. There were no outside guards, the balance-wheels being supported by their respective shafts, which projected over the side of the boat. The forward part was covered by a deck, which afforded shelter to the hands. The after part was fitted up, in a rough manner, for passengers. The entrance into the cabin was from the stern, in front of the steersman, who worked a tiller, as in an ordinary sloop. Black smoke issued from the chimney; steam issued from every ill-fitted valve and crevice of the engine. Fulton himself was there. His remarkably clear and sharp voice was heard above the hum of the multitude and the noise of the engine; his step was confident and decided; he heeded not the fearfulness, doubts, or sarcasm of those by whom he was surrounded. The whole scene combined had in it an individuality and an interest which comes but once, and is remembered forever.

“When every thing was ready, the engine was set in motion, and the boat moved steadily but slowly from the wharf: as she turned up the river, and was fairly under weigh, there arose such a huzza as ten thousand throats never gave before. The passengers returned the cheer, but Fulton stood upon the deck, his eyes flashing with an unusual brilliancy, as he surveyed the crowd. He felt that the magic wand of success was waving over him, and he was silent.

“When coming up Haverstraw Bay, a man in a



skiff lay waiting for us. His appearance indicated a miller; the paddle-wheels had very naturally attracted his attention; he asked permission to come on board. Fulton ordered a line to be thrown to him, and he was drawn alongside; he said he 'did not know about a mill going up stream, and came to inquire about it.' One of the passengers, an Irishman, seeing through the simple-minded miller at a glance, became his *cicerone*; showed him all the machinery, and contrivances by which one wheel could be thrown out of gear, when the mill was required to come about. After finishing the examination, said he, 'That will do; now show me the mill-stones.' 'O,' said the other, 'that is a secret which the *master*,' pointing to Fulton, 'has not told us yet; but when we come back from Albany with a load of corn, then, if you come on board, you'll see the meal fly.' Dennis kept his countenance, and the miller left.

"As we passed West Point, the whole garrison was out, and cheered us as we passed. At Newburg, it seemed as if all Orange county was collected there; the whole side-hill city seemed animated with life. Every sail-boat and water-craft was out; the ferry-boat from Fishkill was filled with ladies. Fulton was engaged in seeing a passenger landed, and did not observe the boat until she bore up nearly alongside. The flapping of a sail arrested his attention, and, as he turned, the waving of so many handkerchiefs, and the smiles of bright and happy faces, struck him with surprise; he raised his hat, and

exclaimed, 'That is the finest sight we have seen yet.'

"Fulton, in his letter to Barlow, (on the 22d of August, 1807,) adds to these reminiscences — 'My steamboat voyage to Albany and back has turned out rather more favorable than I had calculated. The distance to Albany is one hundred and fifty miles. I ran up in thirty-two hours, and down in thirty. The latter is just five miles an hour. I had a light breeze against me the whole way, going and coming, so that no use was made of my sails, and this voyage has been performed wholly by the power of the steam engine. I overtook many sloops and schooners beating to the windward, and passed them as if they had been at anchor.' "

During the following winter, he built a new boat, finished with much elegance, and commenced regular trips again in June, 1808, since which time steamboats have been constantly plying between New York and Albany. Fulton established the custom of starting at the very minute he had said the boat would leave the wharf, whether all those who had engaged a passage were on board or not. It produced some excitement for a time. He was accused of being unaccommodating ; he persevered, however, and was able to teach the travelling community a valuable lesson on the importance of punctuality. The custom is still continued in the Eastern and Middle States. If a boat any where on the Atlantic coast is advertised to sail at seven, a man is sure of losing his

passage if he arrives at the wharf five minutes past seven. It would be a great favor to travellers on the western rivers, if the same punctuality was observed by the commanders of those boats.

The people of Albany, the merchants along the river, and the owners of sloops were exceedingly hostile for a time to this new mode of travelling. Merchants feared their best customers would leave them, and do their trading in New York. The owners of sloops foresaw that their business would be greatly diminished, and that their prices would be reduced. Their days were numbered, their golden harvest had been gathered, and in future they could be only gleaners in the field of enterprise.

A man by the name of Stevens built a boat, and launched it upon the Hudson, soon after Fulton had taken possession of the waters. Finding himself excluded, he proceeded with it by sea to the Delaware Bay, and with it navigated the Delaware River. Fulton died in 1815, aged fifty. At that time, the machinery was so much improved that boats ran nine miles an hour. Soon after his death, one of his boats commenced running between New York and Providence, and in 1818, a steamship ran between New York and New Orleans. The number of boats on the Hudson increased rapidly. Before 1830, there were twenty, some of which were properly called "floating palaces," and performed the trip in thirteen hours.

The first steamboat that ran upon the western

waters was built at Pittsburg, in 1811. It was designed for the Mississippi. Four more were launched in 1814, and three in 1815. As late as 1816, it was supposed the Ohio River could not be navigated by steamboats, on account of the falls at Louisville, and bars and shoals elsewhere. It was said the difficulties of the Lower Mississippi might be conquered; but the people residing on the banks of the Ohio must wait for some more happy "century of inventions."

In 1817, the enterprising Captain Shreve made a trip from New Orleans to Louisville, 1,275 miles, in twenty-five days. The event was celebrated by a public dinner to the daring individual who had achieved so great an exploit. Previous to that, an ordinary passage by barges and sail-boats occupied three months. A revolution in western commerce was at once effected, and now packages of goods are shipped from New York, via New Orleans, to St. Louis or Cincinnati, for one cent per pound. In 1827, the improvements in western boats were such, that the Tecumseh performed a trip from New Orleans to Louisville in eight days and two hours.

In 1820, the first steamer ascended the Arkansas River; and in 1831, six boats ran constantly between St. Louis and New Orleans, six from the latter city to Louisville, one to Cincinnati, and two up the Missouri, four hundred miles, to Fort Leavenworth.

The whole number of boats on the Mississippi and its tributaries, in 1818, was 23.



In 1819, it was 27.	In 1840, it was 286.
1822, " 89.	1842, " 450.
1831, " 198.	1843, " 642.
1834, " 230.	1848, " 1,300.

The tonnage of all these boats is estimated at 260,000 tons, and their net value \$18,000,000. No one, until he has seen for himself, can have any definite idea of the number and extent of the navigable rivers in the Valley of the Mississippi, nor of the amount of business and travel on these waters.

A steamer may leave Brownsville, on the Monongahela, in Western Pennsylvania, and pursue a long and weary way of 2,000 miles to New Orleans, and ascend from thence the same distance to the Falls of St. Anthony. Journeys from Pittsburg to New Orleans, on horseback, used to be performed in about three months; now, by steamers, in two weeks. When boats first commenced running from New Orleans to Louisville, the fare was from \$125 to \$150, and cheerfully paid. When the fare was so reduced that a man could go from Pittsburg to the Crescent City for \$100, it was thought to be very wonderful. Now the fare, including board, is, I think, not more than \$25.

Lake Erie was first navigated by steam in 1818, by a boat built at Black Rock, which had the significant name of *Walk-in-the-water*. When she made her first trip, the novelty of the sight excited great curiosity. She was lost in 1822, but was immediately succeeded by the *Superior*. In 1829, there

were seven steamboats on Lake Erie, and sixteen in 1833.

In what year the first boat passed through the upper lakes, I am not informed; though it appears that 2 steamers arrived at Milwaukie in 1835, 19 in 1836, and 182 in 1839. They must have commenced running between Buffalo and Chicago somewhat earlier. The navigation of the great lakes by steamboats has proved a great blessing to the North-western States. Their market was New Orleans, now New York and Boston. The flour and wheat dealers in Chicago can choose between the great commercial cities, and send to which they please, or to all.

Steam navigation has made the Western States accessible to eastern people, and has been the means of increasing the population of those states rapidly.

*Ocean Steamers.* — The beneficial results of steam navigation on inland waters, and along the coast, led to the inquiry, whether the ocean might not be navigated with steamships. The opinion, for a long time, prevailed, that the size of the boat, the weight of its machinery, and the great quantity of fuel that would be needed during the voyage, would render the attempt hazardous; or, if successful, it must be very unprofitable. At length a company in England proposed to try the experiment. The first steampacket, *Sirius*, left Cork, April 4, 1838, and the *Great Western* left Bristol on the 8th of the same month, and both arrived safely in New York, April 23. "This

event formed a new era in navigation, and was the commencement of a new and expeditious mode of intercourse between England and the United States." Since then steampackets have continued to run between Liverpool and New York, leaving each place on the beginning and middle of each month. The passage from Liverpool to New York occupies usually about seventeen days, and from New York to Liverpool, about fifteen.

In 1840, the Cunard line of steamers commenced running between Liverpool and Boston, touching at Halifax. The first steamer of this line, the Unicorn, left Liverpool May 16, and arrived in Boston June 13.

The packets of this line leave Liverpool and Boston on the same days, twice each month. The May Flower, in 1620, was sixty-five days in its passage from Portsmouth to Cape Cod. The same voyage is now made in about ten days. The United States is in effect brought nearer to Europe than it formerly was, and commerce and friendship between us and other nations is thereby promoted.

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### SECTION 3. *Railroads.*

RAILROADS were first constructed in the neighborhood of some of the collieries in England, in the sixteenth century. They were composed entirely of wood, as were the wheels of the cars, and were drawn by horses. Cast iron rails were first used in 1767, and those of malleable iron in 1811.

The first railroad in the United States was constructed at Quincy, Massachusetts, to convey stone from the granite quarries to a shipping port on Neponset River, a distance of about four miles. It was finished in 1827.

The following table contains a list of the earliest railroads in this country, and some of the more important ones:—

<i>Name.</i>	<i>Location.</i>	<i>Length.</i>	<i>When finished.</i>
Quincy.	To Neponset River.	4.	1827.
Mauch Chunk.	To the Coal Mines.	5.	1828.
Mount Carbon.	" " "	7½.	1830.
Little Schuylkill.	" " "	23.	1831.
Ponchartrain.	To New Orleans.	5.	1831.
Mohawk and Hudson.	Albany and Schenectady.	16.	1832.
Columbia.	To Philadelphia.	82.	"
Westchester.	To Columbia.	9.	"
Newcastle.	To Frenchtown, Del.	16.	"
South Carolina.	Charleston to Harrisburg.	136.	1833.
Camden.	Amboy, N. J., to Delaware River.	61.	1832.
Boston and Providence.	To Providence.	41.	1833.
Boston and Worcester.	To Worcester.	45.	1835.
Western.	Worcester to Springfield.	54.	1839.
"	Springfield to Albany.	102.	1842.
Baltimore and Ohio.	To Harper's Ferry.	86.	1835.

Between the years 1830 and the beginning of 1848, more than 5,000 miles of railroad were constructed in the United States, at an expense of \$120,000,000. "This is unprecedented in the history of civil constructions. It demonstrates, better than any other fact, the gigantic growth, the unceasing industry, and cumulative power of capital in this new and vigorous nation."

There is a continuous line of railroad from Portland, Maine, via Boston and Albany, to Buffalo, or



from Portland, via Boston, Springfield, New Haven, New York, Philadelphia, and Baltimore, to Washington, D. C., or to the foot of the Alleghanies, west of Cumberland.

These changes in the means of locomotion give a new impulse to the human mind, and have opened to poets and orators a new field from which to derive figures for adorning our literature. We find often expressions of this sort: "The iron horse, whose sinews are steel, and whose provender is fire, is off for Washington or Buffalo. His unceasing clatter echoes among our hills all day, and his fiery train illumines our valleys at night."

*Railroads to the Pacific.* — Mr. Whitney, a wealthy and enterprising gentleman of New York, a few years since, conceived the plan of constructing a railroad from Lake Michigan to the mouth of the Columbia River. He surveyed and examined the route, or so much of it, at his own expense, that he was convinced it was feasible, and that, if Congress would give him a strip of land ten miles wide, on each side of the contemplated road, he would carry it through. A committee of Congress, in 1847, reported in favor of the project; but the bill was finally lost, more, it was thought, through the want of a sufficient degree of interest in the subject, than from any real objection to the plan. He presented his plan to the legislatures of several states, and thirteen of them, in 1848, passed resolves in favor of the enterprise

In 1849, Mr. P. P. F. Degrand came before the people of the United States with a plan of a railroad from St. Louis to San Francisco, California. He proposes that "a company be chartered by Congress, with a capital of \$100,000,000, and that this company, after having paid in \$2,000,000, have the right to borrow United States six per cent. stock, to such an amount, not exceeding \$98,000,000, as may be necessary to finish the road and carry it into full operation, with a double track." He proposes, also, that Congress give this company a strip of public lands, ten miles wide, on the north side of the road, the land for the bed of the road, and the right to take from the public lands such materials as may be necessary to construct said road. An application was made to Congress, in 1850, in favor of this enterprise. One of the roads will undoubtedly be constructed before many years shall elapse. If such a road were in operation, all the goods carried from Europe to Eastern Asia, and from Eastern Asia to Europe, would pass through the United States, making us the carriers for all nations.

While these great projects are maturing, another railroad is in the actual process of construction across the isthmus from Chagres to the Pacific. The estimated expense of this road is \$1,000,000. The books were opened in New York, in June, 1849, and the whole stock taken up in one week. It is to be completed in 1851.

The Liverpool Chronicle, in January, 1850, in ref-

erence to these stupendous works, says, "The usual channels of trade are about being abandoned. Commerce always seeks the shortest route, and the shortest, by-and-by, will certainly be through North America, from the east to the west. The states, aware of this, are obtaining possession, directly and indirectly, of the land on either side of the proposed railways and canals, and we are just awakening to a knowledge of their intention. It is not our business or our interest to offer any interruption to the enterprise of American citizens, or to oppose in any way the progress of the republic; such attempts would be futile and disastrous. We have a deep interest in her welfare; she is our best customer; but our own security demands that we keep ahead of her in generous rivalry; and while she acquires greatness, we must continue to become more great."

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#### SECTION 4. *Electro-Magnetic Telegraph.*

"TELEGRAPH" is the name given to a system of mechanism used for conveying intelligence rapidly by means of signals. The best in use, prior to the invention of the electro-magnetic telegraph, was one invented by Colonel Paisley, of France, in 1822. It consisted of upright posts of moderate height, having two arms moving upon a common pivot, each of which could be put in seven positions, and each position indicated a word, or sentence. The posts were

placed from three to five miles apart ; but each was visible to the nearest on either side. When the arm of the first was put in a given position, the man at the second put his in the same position, and the third, fourth, &c., did the same, and a word was thus run through the line at the rate of about a mile in a second ; then another word was conveyed in the same way, and then another, and so on, till the whole message was communicated. It could be used, of course, only by daylight. There were 27 of these signal-posts between Calais and Paris, 152 miles ; a word was conveyed through the line in three minutes, and a sentence of ten words in half an hour. There were 80 signal-posts between Paris and Brest, 325 miles, through which distance a word was conveyed in ten minutes, and a sentence of ten words in one hour and forty minutes. It will be seen at once that this mode of conveying intelligence was very expensive ; it required more than 80 men to convey ten words 325 miles, and kept them occupied one hour and two thirds. And yet it was deemed so important to be able to convey it in this speedy manner, that the government of France supported them at the cost of \$210,000 annually. England paid \$15,000 a year to sustain 72 miles of telegraph, between Portsmouth and London.

It has therefore, for a long time, been a desideratum to discover some method of conveying information accurately, rapidly, and at a cheap rate. Franklin, the distinguished electrician, suggested the idea that,

inasmuch as the electric fluid passes along wires of any length whatever instantaneously, it might possibly be made the means of conveying information.

In 1832, Professor Samuel F. B. Morse, while on his way from Europe to the United States, had his attention directed to this remark of Franklin, in conversation with some scientific gentlemen, who were his fellow-passengers. He determined to investigate the matter thoroughly, and, before he reached home, had fixed upon the leading principles of the discovery. It was based on the two following facts:—

1. "That a current of electricity will pass to any distance along a conductor connecting the two poles of a voltaic battery, and produce visible effects at any desired points on that conductor.

2. "That magnetism is produced in a piece of soft iron, around which the conductor, in its progress, is made to pass, when the electric current is permitted to flow, and that the magnetism ceases when the current of electricity is prevented from flowing."

Hence, if the end of a soft iron lever be placed beneath the iron to be magnetized, it can be made to rise and fall as the electricity flows, or is interrupted. The other end of the lever, having a point in it, may be made to press on a strip of paper or not, at the will of the operator. This point may be made to impress a dot or a line, at pleasure. A dot and a line may represent letters, and by different combinations of dots and lines any letter of the alphabet may be represented. The operator in one city can make the

apparatus in another city, at any distance, write what he pleases, by breaking and closing the circuit at longer or shorter intervals.

In 1838, Professor Morse presented the consideration of his discovery to Congress, and asked for aid to enable him to test the practicability of his discovery. He secured a patent for his invention. The committee of Congress reported a bill making an appropriation of \$30,000 for the purpose for which it was asked. It being near the close of the session, and Professor Morse having sailed for Europe, to secure patents there, the report of the committee was not acted upon. It was brought before Congress again in 1842, and the appropriation voted.

In the spring of 1844, the posts were set, and the wires extended from Washington to Baltimore, forty miles, and the magnetic telegraph put in successful operation between those cities. In 1845 and 1846, Professor Morse sold to private companies the right to use the telegraph on specified routes ; and, before the close of 1848, there were 7000 miles of telegraphic wires in the United States, connecting the principal cities in the Union. The merchant in Boston or New York can, in this way, send a message or propose a question to a merchant in Cincinnati, St. Louis, or New Orleans, and in two or three hours receive an answer. The morning papers at Boston and New York contain a record of what took place at Buffalo, or Baltimore, or Pittsburg, at eight o'clock the evening previous. An event that occurs in New

York at two o'clock, P. M., may be published in the streets of St. Louis before two; the conveyance of the intelligence does not use up all the difference in time between the two cities. The whole of President Polk's last message, in December, 1848, was telegraphed to St. Louis and other western cities; the paper on which the telegraphic signs were written was 7200 feet in length. The newspapers that were published the day succeeding the presidential election in November, 1848, had returns of the votes of a portion of more than half the states in the Union. It was a most wonderful display of what can be accomplished by human skill, under the guidance of science. There are now 11,600 miles of telegraph in the United States, worked under Professor Morse's patent.

Electric telegraphs were invented by Wheatstone of London, Steinhilber of Munich, and Masson of Caen. The principle of their telegraphs was different from Morse's. The celebrated Ampère, soon after Oersted, having discovered that a magnetic needle was deflected by electricity, suggested that a telegraph might be constructed by running as many wires as there were letters in the alphabet, and placing a magnetic needle near the extremity of each. The movement of a given needle would signify what letter was to be written. All the European electric telegraphs since 1825 grew out of this suggestion of Ampère. Wheatstone's, which was used for a time in England, employed six wires and five needles, by the movements of which he indicated all the letters of the alphabet.

Professor Morse's has been examined by scientific men in Europe, and is acknowledged to be simpler, cheaper, and far more valuable.

There are now in this country three rival telegraphs. The authors of each have secured patent rights. Morse sued one of them for an infringement of the patent, and gained his cause before the courts in Kentucky; but the Supreme Court of the United States has decided that a principle cannot be patented; that Morse's great discovery that messages can be communicated by electricity can no more be patented than the law of gravitation, discovered by Newton. Morse's patent, therefore, secures to him only a monopoly of his mode of writing. If any one else can invent a different mechanism for doing the same thing, the patent laws give him the right to do so.

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#### SECTION 5. *Post-Offices.*

THE post-office system, during the last fifty years, has been greatly extended. The number of post-offices has increased very rapidly, and the mail is employed for conveying letters of friendship, as well as of business, more than it was. There were many towns in New England that contained, in 1800, more than one thousand inhabitants, that had no post-office within ten miles. In the three counties in Massachusetts crossed by the Connecticut River, there were then, I think, only three offices. Of course, the



people wrote in those days no more letters than it was necessary they should. It was not then, as it is now, so important a means of civilization, and did comparatively little to bind together families separated by distance, and to keep them reminded of each other's welfare. Now, every village of three or four hundred people deem it necessary to their happiness and comfort, as well as interest, to have a post-office, and a mail at least once a week.

	<i>Post-Offices.</i>	<i>Miles of Post Routes</i>	<i>Income.</i>
1800	903	20,817	\$280,804
1805	1,558	31,076	421,373
1810	2,300	36,406	551,684
1820	4,500	72,492	1,111,927
1830	8,450	115,176	1,850,583
1840	13,468	155,739	4,539,265
1848	16,159	163,208	4,371,077

In 1800, the rates of letter-postage were as follows : Under 40 miles, 8 cents ; over 40 and under 90 miles, 10 cents ; over 90 and under 150 miles, 12½ cents ; over 150 and under 300 miles, 17 cents ; over 300 and under 500 miles, 20 cents ; and over 500 miles, 25 cents.

About 1815, the rate of letter-postage was altered : Under 30 miles, 6 cents ; over 30 and under 80 miles, 10 cents ; over 80 and under 150 miles, 12½ cents ; over 150 and under 400 miles, 18½ cents ; and over 400 miles, 25 cents.

In 1845, a system of cheap postage was introduced. All letters not exceeding half an ounce in

weight, for any distance not exceeding 300 miles, 5 cents; for any distance greater, 10 cents.

If the franking privilege was abolished, the postage on letters might be reduced still lower. Special efforts are making to induce Congress to establish a system of penny postage, or at least to have all letters carried to any place within the boundaries of the United States for two or three cents. It is thought the post-office department could afford to do it, if the franking privilege was abolished. There certainly is no good reason why members of Congress, who are fully paid for their services, should have the privilege of using the mail without charge, and every other individual in the country pay one or two cents more for every letter they receive, to enable them to receive their letters gratis.

Rowland Hill's system of penny postage was introduced into England in 1840. The number of letters mailed in Great Britain in 1839, under the old system, was 76,000,000; in 1848, under the new, it was 346,000,000.

## CHAPTER VI.

PROGRESS OF SCIENCE.

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SECTION 1. *Science the Handmaid of Religion.*

DURING the last century, infidel philosophers were diligent in their efforts to find some fact in science that would prove some part of the Bible false, and thus invalidate the authenticity of the whole. As early as 1806, the French Institute had formed more than eighty theories in regard to the age of the world, all of which were hostile to the Bible. If they could show by facts that the earth had existed more than 4000 years at the birth of Christ, then it would follow that the chronology of the Bible was wrong, and would afford a reasonable ground for concluding that many of its narratives may also be wrong. By some it was confidently asserted, that the earth had existed as many as 15,000 years previous to the Christian era. These attempts to array the deductions of science against the sacred Scriptures aroused the friends of the Bible, and led to a more careful examination of the relations of science to religion. This subject has attracted more attention during the last 50 years than ever before.

In 1809, while the French army was in Egypt, several learned men attached to it, having leisure,

spent considerable time in attempts to ascertain the depth of the diluvium deposited by the annual overflowings of the Nile. They entered upon this examination, it is said, for their own gratification, without any reference to Scripture chronology. They selected the most favorable place for an examination, and dug more than 200 pits at different distances from the river, and came to the conclusion that the depth of the diluvium was a little more than 20 feet. They furthermore ascertained that the stratum deposited in a century was a little more than  $4\frac{1}{2}$  inches. Now, if 20 feet be divided by  $4\frac{1}{2}$  inches, it gives a quotient of  $56\frac{1}{2}$ , showing that the Nile had been overflowing its banks 5,650 years, which is so near the age of the world, according to the chronology of the Bible, that it went to confirm the friends of the sacred volume in the belief that they had nothing to fear from the investigations of science.

An argument has been derived by infidels against the truth of the Mosaic record, from the zodiac of Denderah, found near Thebes, in Upper Egypt. On removing the rubbish from that ancient temple, it was found to be adorned with astronomical figures and hieroglyphical characters. They found there a circle, representing the ecliptic, or zodiac. This was separated from the temple and removed to France in 1821. The French astronomers noticed that the sign Leo was there represented, as they inferred from its position, as the first sign of the ecliptic; whereas, in modern astronomies, Aries is the first. It

is well known that there is an annual precession of the equinoxes, which amounts to one degree in  $71\frac{1}{2}$  years. The French astronomers reasoned in this way; they said, when that temple was constructed, the sun must have crossed the Equator in Leo, but since then the precession of the equinoxes has carried it forward  $210^\circ$ , to the sign Pisces. The temple, they said, must have been built 210 times  $71\frac{1}{2}$  years ago, or 14,967. This result was published and republished throughout Europe, as a triumphant refutation of the truth of the Mosaic chronology.

There was at that time in France a distinguished man, John Francis Champollion, who had devoted much time to the study of Egyptian antiquities, and had succeeded in deciphering their hieroglyphics. He found, in the temple of Denderah, a Greek inscription, from which he learned that the temple was erected while the Romans were possessors of Egypt, and that it was dedicated to Tiberius. It must, therefore, have been built only 50 years before the Christian era. In a letter written by the minister of the interior to the king of France, dated May 15, 1826, it is said, "Your majesty has not forgotten that the discoveries of Champollion have demonstrated beyond contradiction, that the zodiac of Denderah, which appeared to alarm public belief, is only a work of the Roman epoch in Egypt."

Infidelity, unwilling to relinquish so good an argument, admitted that the temple itself might be modern, but the zodiac must have been copied from one

that was constructed when the sun crossed the equator in Leo.

It so happened that, just at this point of time, an enterprising traveller returned from Egypt, bringing with him a mummy, which he obtained near the temple from which the zodiac had been taken. On opening it, there was found a Greek inscription, from which it was known to be the body of Pentemenon, the son of Soter and Cleopatra, who died at the age of 21 years, 4 months, and 22 days, in the 19th year of the reign of Trajan, or June 2, A. D. 116. In the case, and encircling the head of the mummy, there was a zodiac resembling the one found in the temple, but so placed that the sign Capricorn was directly over its head. This suggested the idea that the zodiac was used for astrological and not for astronomical purposes. Having the precise age of Pentemenon, it was easy to determine that he was born under the sign Capricorn, which was placed over his head. By the same process of reasoning, it was made evident that the position of the zodiac of Denderah determined the sign under which the temple was built. Infidelity was forced to retreat, while Science showed herself to be the handmaid of Religion.

The science of geology, under the tutelage of sceptical men, has been made to testify that the earth was created and full of vegetable and animal life many thousand years anterior to the time specified in the book of Genesis. I shall speak of this more fully in the section on geology.

Infidelity has denied the resurrection of Christ from the dead on the assumption that he was not dead when laid in the sepulchre. She declares that he could not have died in so short a time by the ordinary pains of crucifixion. A late writer, eminent in the medical profession, has shown, by reasoning from the facts we have on this subject, that when "on him was laid the iniquity of us all," such was the pressure of sorrow, that it produced a rupture of the heart, and hence the reason why life was so soon extinct.

Within two or three years, the theory has been revived, that the different races of men are not, as the Scriptures teach, the descendants of one original pair. The advocates of this theory do not profess to deny the teachings of the Bible. They claim that the Scriptures, properly interpreted, do not teach that all men descended from Adam. Already two volumes have been published in opposition to this opinion, one by Dr. Bachman and the other by Dr. Smythe. They are learned and able treatises on the subject, to which no reply has been made. We have no fears for the result; we believe that Science, as heretofore, will prove herself to be the handmaid of Religion.

Science affords numerous and striking illustrations of religious truth; and the more carefully its principles are investigated, the more distinctly will it be seen that the principles of science are not at war with the principles or facts recorded in the sacred Scriptures.

During the last twenty-five years, much has been

written showing the connection between science and religion. The works of Drs. Dick and Duncan, of Scotland, contain much that is valuable on this subject.

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## SECTION 2. *Astronomy.*

THE progress of astronomical science, during the last fifty years, is seen in the discoveries that have been made, in the greater perfection of astronomical instruments, in the accuracy of calculations and observations, and in the wider diffusion of a knowledge of its principles.

January 1, 1801, at the very beginning of the present century, M. Piazzi, of Palermo, discovered the small planet Ceres. March 21, 1802, Dr. Olbers, of Germany, discovered Pallas, and March 29, 1807, Vesta. September 2, 1804, M. Harding, of Lielienthal, discovered Juno. December 8, 1845, M. Hencke discovered Astræa, and July 1, 1847, Hebe. In August, that year, Mr. J. R. Hind discovered Iris, and in October, Flora. April 25, 1848, Mr. Graham, of Ireland, discovered Metis; and April 12, 1847, Mr. Gasparis, of Naples, discovered Hygeia. These small planets, or asteroids, are supposed to be the fragments of an exploded or broken planet that once revolved between Mars and Jupiter.

The most magnificent discovery of the last half century, in this science, is that of the planet Neptune, the most distant planet. Le Verrier, a French



mathematician and astronomer, in order to account for the perturbations of Uranus, the most remote planet then known, adopted the hypothesis that they were occasioned by the attraction of another planet exterior to itself. This was not with him an original hypothesis. It had often been suggested by others. He undertook to ascertain, by calculation, the distance, size, and periodical revolutions of the supposed planet, that would produce the perturbations of Uranus. He completed his calculation in August, 1846, and came to the conclusion that it must be thirty-three times as far from the sun as the earth is, must revolve in  $217\frac{1}{2}$  years, and be thirty-eight times larger than the earth. Having come to these results, he proceeded to show in what part of the heavens it then was, if such a planet really existed. He communicated these results to the French Academy, who made them public in the latter part of August. On the 23d of September, 1846, M. Galle, of Berlin, discovered a planet which corresponded to the one calculated by Le Verrier. Mr. Lassels, of Liverpool, discovered it October 3.

Generally, observations and discoveries are made first, and the calculations are made afterwards; but in this case, the calculations preceded the discovery, and were a clew to it. On this account, it is regarded as one of the most wonderful achievements of intellect, and the most remarkable proof of the accuracy of astronomical calculations that the world has ever witnessed.

Very few men are allowed to enjoy the honor of brilliant discoveries unmolested. The English claim that the same result was obtained by a young astronomer of England. Mr. Adams, while yet a member of the university, in 1843, commenced a calculation like that of Le Verrier, and communicated the result to Mr. Challis, the professor of astronomy, in September, 1845. Professor Challis commenced a systematic search for it several weeks before Le Verrier made his announcement to the French Academy, and claims to have seen the planet twice in August, 1846, but failed to recognize it as the one for which he was making diligent search.

If we admit these claims of the English to be true, it does not detract at all from the brilliancy of Le Verrier's discoveries; it only shows that he is not so far superior to others as he would otherwise seem to be. That the thing was thought of by others, and regarded as a problem that could be solved, is proved by the following extract from an address by Sir John Herschel before the British Association, in the summer of 1846. After saying that the previous year had made us acquainted with a fifth asteroid, he said, "It has done more; it has given us the probable prospect of the discovery of another planet. We see it as Columbus saw America from the shores of Spain. Its movements have been felt trembling along the far-reaching line of our analysis, with a certainty hardly inferior to that of ocular demonstration." As early as 1834, it was said the irregu-

larities of Uranus must be occasioned by an exterior planet.

Several new comets have been discovered during the period under review, and their elements computed.

A splendid comet appeared in 1811. It was visible in England ten months. The time of its revolution was computed to be 2,888 years. In 1819, Professor Encke discovered a comet which revolves in three years and a half. In 1826, Captain Biela discovered another which revolves in six and three fourths years. In 1832, it was announced that Biela's comet would cross the earth's orbit at the distance of 1,800 miles only from the earth. This announcement excited great alarm among the common people in France ; so much, that M. Arago found it necessary to give the people a sort of assurance that no injury would be done to the earth by the approach of the comet. In 1843, another comet was discovered by M. du Faye, of Paris, which revolves in seven and three tenths years. October 1, 1847, a telescopic comet was discovered by Miss Maria Mitchell, of Nantucket, and its elements were computed. The king of Denmark awarded her a gold medal, which she received in 1848.

The morning of November 13, 1833, was rendered memorable by an extensive and magnificent shower of shooting stars. No celestial phenomenon has ever occurred in this country, since its first settlement, which has been viewed with so much admiration by

one class in the community, or with so much terror and alarm by another. It was the topic of conversation for many weeks. It occurred about daybreak, and continued till near sunrise. A full account of this phenomenon may be found in vol. xxv. of Silliman's Journal, with additional remarks and reasonings in several subsequent volumes, by Professor Olmsted, of Yale College, who examined the subject very thoroughly. It was his opinion that they proceeded from some point beyond the atmosphere of the earth, and that they might be annual. A similar phenomenon has been witnessed in several succeeding years, but on a much smaller scale.

A similar exhibition of shooting stars was seen in England, in November, 1832. Probably that in 1833, seen in almost every part of North America, was the most wonderful that has ever been recorded. They flamed "lawless through the sky;" and the poet might say, —

"the sanguine flood  
Rolled a broad slaughter o'er the plains of heaven,  
And nature's self did seem to totter on the brink of time."

Great improvements have been made within fifty years in astronomical instruments. Those used at the present day surpass those of former times, not only in elegance, but in accuracy. Lord Rosse's monster telescope bids fair to extend our astronomical knowledge, in the nineteenth century, as much as Herschel's did in the eighteenth. It was used first in 1844, though not finished till 1845. Its reflector

is six feet in diameter, and its focal distance fifty-four feet. It resolves many of the nebulae into clusters of stars.

Fifty years ago, there was not an astronomical observatory in the United States, erected solely and exclusively for that purpose. The first was built at Williams College, by the zeal, and chiefly at the expense, of Professor A. Hopkins. It was completed in 1838. Another was erected at Hudson, Ohio, in 1839. In 1840, an observatory was added to Girard College, and in the same year, the city council of Philadelphia passed an ordinance authorizing the erection of one in Rittenhouse Square. In 1843, an observatory was commenced in Cincinnati by the enterprise of Professor Mitchell. The corner stone was laid in November, 1843, on which occasion an address was delivered by John Quincy Adams. It was completed in 1845, and is furnished with a telescope which cost, in Germany, \$7,000. In 1844, an observatory was erected at Cambridge, called "Sears's Tower," for the erection of which David Sears, Esq., of Boston, gave \$5,000. It stands on Summer Hill. Since then, one has been built at Amherst, by the aid of benevolent individuals.

John Quincy Adams, in his first message to Congress, recommended the erection of a national observatory at Washington.

In consequence of the improvements in astronomical instruments, and the increased zeal for making observations, the boundaries of this science have been

extended. It is now understood that comets are exceedingly light bodies, the veriest film, mere mist ; so thin that stars of the sixteenth magnitude may be seen through the nucleus. They are so light and evanescent that one which passed among the satellites of Jupiter did not disturb their motions. It is now believed that they are self-luminous, and not dependent on the sun for light.

It is supposed that the whole solar system, and perhaps infinite space, is filled with an exceedingly subtle fluid, or ether, which resists the motion of comets on account of their exceeding lightness, but affords no appreciable resistance to the motion of planets. This accounts for a fact discovered by Encke, that comets make each succeeding revolution in a shorter time.

Sir John Herschel has continued his labors with great zeal for many years, perfecting his calculations, and enlarging his catalogue of fixed stars, particularly in the southern hemisphere. He has spent about four years in South Africa, to which place he transported his astronomical instruments, and at his own expense, and has contributed much that is valuable to astronomical science.

The knowledge of astronomy is much more widely diffused than it was at the beginning of this century. It is studied in all schools where any of the sciences are taught, as well as in colleges.

The following are some of the persons that have contributed to the progress of this science, who have died within the period under consideration : —

Sir William Herschel died at Slough, England, August, 1822, aged 83. His sister Caroline Lucretia died at Hanover, January 9, 1848, aged 98.

Dr. H. W. M. Olbers died at Bremen, March 2, 1840, aged 81.

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### SECTION 3. *Chemistry.*

It was said, not long ago, that "chemical science has become far too vast and complex a subject to be dealt with by any summary in the pages of a review." I may say, with equal truth, that the discoveries in this science, during the last fifty years, have been too numerous to be noticed in the brief space I have allotted to this subject. I shall attempt nothing more than an outline of the progress that has been made. It will be easy to show that great progress has been made, without mentioning each particular step of advancement.

If a distinguished chemist had fallen asleep in 1800, and had awaked in 1850, and had been introduced into a chemist's laboratory, furnished with all the apparatus that has been discovered during his repose, he would find it difficult to determine for what the room is used; or, if the last treatise on this science should be put into his hand, he would find very little that would be familiar.

In 1801, Wollaston, Chaptal, Volta, Henry, and Thompson, were among the leading experimenters

in Europe, and Professor Woodhouse, and Drs. Mitchell and McLean, in this country. Davy, Berzelius, Dumas, Faraday, and Berthollet, together with many others, were beginning to attract attention in Europe, while Professors Hare and Silliman were commencing their brilliant career in this country.

The following are a few of the distinguished chemists that have died within fifty years: — Dr. Wollaston, December 22, 1828, aged 62. J. A. Chaptal, July 30, 1832, at Paris, aged 76. Sir H. Davy, May 28, 1829, while on a journey on the continent, aged 50. A. Volta, in Italy, March 5, 1827, aged 82. Dr. E. Turner, at London, September 7, 1831, aged 40. The elder Berzelius, of Sweden, August 7, 1847, aged 69.

In 1806, Dr. Ewell, of Virginia, published a volume of Lectures on Chemistry, in which he seems to have caught a glimpse of the importance of this science, which we of this age have never had. "Ye free agents," he says, "ye guardians of the young, can you allow those under your care to neglect learning the principles of this all-important science? What will you say, when arraigned at the bar of justice, before an assembled universe, for your neglect of this duty?"

In comparing what chemistry was fifty years ago with what it is now, we cannot fail to notice the wonderful increase of exactness in every part of chemical analysis and inquiry. The age of crude hypotheses and vague results has passed by. In the



analysis of substances there is a perfection and an accuracy that is very remarkable. What was formerly recorded as loss in the operation, or as residual dross, is now found to contain divers substances, as essential, no doubt, to constitute the thing what it is, as the heavier ingredients. Tests so delicate have been discovered, that a substance, constituting no more than a millionth part of the compound to be analyzed, can be detected. The refinements of analysis are now carried so far, that not only the existence of an ingredient, when the quantity is exceedingly small, is detected, but its exact quantity determined.

Chemists have been aided very much in the accuracy of analysis by the discovery of the laws by which chemical compounds are regulated. It was known in the latter part of the last century that bodies combined with each other in definite proportions; but the fact was not so explained as to attract much attention, or to give much idea of its importance. It was Dalton, an English chemist, who explained the principle and showed its practical value so clearly, that he is regarded by many as the discoverer. He proved by experiment, that when a given base, as nitrogen, combines with different quantities of oxygen, the second, third, and fourth will be an exact multiple of the first. The exceptions to this law are very few.

The relative weight of the least quantity of any substance that will combine with any other has also been ascertained, and renders analysis more perfect.

If hydrogen gas be taken as the standard, and its least combining weight be called 1, that of oxygen is 8, of nitrogen 14, sulphur 16, carbon 6, &c.; and hence the combination may be represented by a number, thus: 9 is the chemical number for water, which is 1 of hydrogen and 8 of oxygen; 22 represents nitrous oxide, which is 8 of oxygen and 14 of nitrogen.

Berzelius, of Stockholm, discovered another law — that two compounds which contain the same electro-negative body always combine in such a manner that the electro-negative element of one is a multiple by a whole number of the same element in the other; thus carbonic acid is carbon 6 and oxygen 16; potash is potassa 40 and oxygen 8; and, since the oxygen of the former (16) is a multiple of the latter, (8,) the two will unite and form carbonate of potash.

Sir Humphry Davy, having found that a greater heat could be produced by the galvanic battery than by any other means, undertook, in 1806 and 1807, to decompose substances which had been considered simple bodies. He succeeded in reducing common potash to oxygen and a metallic base, which he called potassa. During those years he discovered five new metals.

In 1810, he proved that what had been called oxy-muriatic acid, instead of being an unknown base combined with two portions of oxygen, was in fact a simple substance, which he called chlorine, and that muriatic acid is a compound of chlorine and hydro-

gen. This was a grand discovery, and overthrew the universally received doctrine that oxygen is the *only* acidifying principle. Chlorine is furthermore a supporter of combustion, and therefore the definition of combustion was changed. In 1815, Davy discovered the safety-lamp, by which the *fire-damp*, or carburetted hydrogen, is burned without any explosion.

In 1801, Professor Hare, of Philadelphia, invented the compound blowpipe, by which oxygen and hydrogen are burned without explosion. In 1821, he invented the galvanic deflagrator, a piece of apparatus by which the maximum power of the galvanic battery is obtained instantaneously, and made to cease at pleasure.

In 1819, Professor Oersted, of Copenhagen, discovered electro-magnetism, or that magnetism might be developed by electricity. This discovery was followed out by Ampère and Faraday, who succeeded in producing circular motion by electro-magnetism. It has of late been ascertained that the power producing this motion is very great, and it is believed that it may be used to propel machinery, and even to move a boat through the water. Experiments are being made, but no permanently practical results have yet been reached.\*

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- \* August 15, 1850. "Mr. J. H. Tartrim, who has been engaged for several months, in Baltimore, constructing an engine to be propelled by electro-magnetism, has triumphantly succeeded, and will soon exhibit his machinery, when he expects to demonstrate its power to be from 8 to 12 horse capacity." [October 15. It has been done.]

It has also been discovered that soft iron may be rendered magnetic by galvanism; but the moment the current is interrupted, the magnetism ceases. It is by virtue of this principle, that the dots and lines are made upon paper in Professor Morse's electro-magnetic telegraph.

The discoveries that have been made in galvanism, within the last 30 years, have led to the conjecture that the magnetism of the earth may be the result of galvanic action. The question has been asked, whether the motion of the earth on its axis may not be the rotatory motion produced by galvanic fluids.

Electro-magnets are distinguished for their great power. Professor Henry, now secretary of the Smithsonian Institution, and Dr. Ten Eyck, performed a series of experiments in 1829 and 1830, which show under what circumstances the power of such magnets is greatest. They succeeded in causing a small magnet to raise 420 times its own weight, while the strongest ordinary magnet has not been known to raise more than 250 times its weight.

In 1801, there were supposed to be about 40 simple elementary substances, of which all other bodies are composed. Since then, several of those supposed simples have been decomposed, and about 30 new elementary substances have been discovered. The whole number of simple substances now known is 58.

During the last half century, the creative part of

chemistry has been greatly extended. The refinements of analysis, and the discovery of laws of combination, have put it into the power of the chemist to form many substances that have no existence in nature. The Almighty has placed us in the midst of matter of different forms, and has given, to those who seek for it in the appropriate way, the power of making new compounds, both useful and curious. When a new elementary substance is discovered, it is readily ascertained with what other elementary or compound substances it will form chemical combinations, and thus we are furnished with a long list of new substances.

Organic chemistry, which treats of vegetable and animal substances, has been greatly extended during the last half century. In this department, Professor Liebig has labored with great success. Dumas and Prout have also made many valuable discoveries. It is impossible to present, in this place, any just view of the vast labors, and no less vast results, which have been arrived at in this department of chemical science. "There is scarcely a principle or product of organized existence which has not been submitted to rigid examination, and tried in all its relations of affinity with other bodies. Nomenclature has been taxed severely to record and classify the results derived from this great scheme of systematic inquiry." These bodies consist, for the most part, of the same elementary principles. Oxygen, hydrogen, carbon, and nitrogen greatly predominate, though they are

variously combined with small quantities of other ingredients. It has been proved that the elements of organic bodies unite with each other in definite proportions, like the elements of inorganic bodies. The researches in this department of chemistry have done much to improve agricultural chemistry, which is, comparatively, a new subject in this country. The chemist, having analyzed the soil and the different kinds of vegetables, can tell at once whether a given soil will produce a given vegetable, and if not, what must be added. One field will bear wheat, but not peas; and another will bear turnips, but not clover; or a field will bear wheat for a few years, and then lose its fertility for that particular plant. The agricultural chemist has interrogated nature on these subjects, and has ascertained the reason why the same field will not produce all kinds of vegetables in equal luxuriance, and what must be done to make a given spot of earth produce any vegetable he may plant upon it.

The gentlemen who have been employed to make geological surveys of states during the last twenty years, have also given much attention to the analysis of soils, and, by so doing, have done much for the promotion of agriculture.

Fifty years ago, there were comparatively few that had any knowledge of this science; now, comparatively few of our youth grow up without a knowledge of the principles of chemistry. Most of our chemists are teachers of the science, or employed in

applying it to the arts, and have not, therefore, devoted so much time to making discoveries as chemists in Europe.

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#### SECTION 4. *Mineralogy and Geology.*

VERY little attention was given to either of these departments of natural science prior to the commencement of the present century. Dr. Adam Seybert, of Philadelphia, Dr. Mitchell, of New York, and Professor Waterhouse, of Cambridge, made collections of minerals, and called the attention of learned men to these and other branches of natural history.

In 1802 and 1803, B. D. Perkins and Dr. A. Bruce returned from Europe with the largest and most beautiful collections of minerals that had been seen in America. In 1805, Colonel George Gibbs, of New York, returned from a European tour, with a still more beautiful collection. He placed them in rooms fitted to receive them, at Yale College. In 1825, the collection was purchased by the friends of the college for \$20,000, and given to the institution. Colonel Gibbs died at Newton, near New York, August 5, 1833, aged 57.

In 1807, William M'Clure, Esq., of Philadelphia; returned from a European tour with another valuable collection of minerals, and commenced the Herculean task of making a geological survey of the United States. He may be regarded as the pioneer in this

science. In 1816, he published the result of his investigations in a volume entitled *American Geology*.

In 1810, Dr. Bruce commenced the publication of a *Mineralogical Journal*, the first of the kind ever issued from an American press. It was favorably received; but, owing to extraneous circumstances, it was discontinued at the close of the first volume. Dr. Bruce died in New York, of apoplexy, February 22, 1818, aged 41.

Geology began now to receive considerable attention. In 1816, Professor P. Cleaveland, of Bowdoin College, published the first edition of his treatise on *Mineralogy and Geology*. In 1817, Professor Amos Eaton published an outline of the *Geology of the Northern States*; in collecting the facts for which he travelled on foot more than 1,000 miles. Rev. Edward Hitchcock, now president of Amherst College, commenced his geological investigations about this time; and, in 1818, Henry Schoolcraft, the indefatigable western traveller, published his *Views of the Mines and Minerals of the Western States*.

In 1818 was commenced the publication of Silliman's *Journal of Science*, which, under the superintendence of its learned editor, has done very much to promote the advancement, not only of geological science, but of all the sciences. It has made its readers acquainted with the progress of discovery, and has been the only medium through which men of science could freely communicate with each other.

In 1819, the American Geological Society was in-



incorporated by the Connecticut legislature, and organized soon after, (September 6,) at New Haven. William M'Clure was chosen president, and continued to hold that office many years: he died near the city of Mexico, in 1840.

These are some of the men and means by which these sciences have been promoted in this country. Since 1820, the number of persons that have done much to increase our stores of information on this subject has been so great, that I shall not attempt to notice the additions made by each individual, but shall call the attention of the reader to a few leading facts.

The publication of Buckland's *Reliquiæ Diluvianæ*, in 1823, gave a new impulse to geological investigations, and seemed to clothe the whole subject with a new interest. His discovery of the bones and teeth of various animals in caverns, under circumstances which rendered it quite certain that they must have been deposited there before the Noachian deluge, furnished new evidence of the fact of the deluge, and of its extent, and proved that in that catastrophe the sea and land did not change places, as many had previously supposed. It deepened the conviction in the minds of many, that there are no facts in nature which contradict the statements found in the sacred Scriptures, and led to the conclusion, that if, in any case, the theories of men conflict with the Bible, it affords presumptive proof of their falsity.

In this connection, I would observe, that consider-

able prejudice has been excited in the minds of many clergymen, and of other religious men, against geology, because some of its teachers have been disposed to set aside the more obvious meaning of some passages of Scripture, and interpret them so as to accord with geological theories. They have said that the days of creation must have been longer than a natural day. Much has been said on this subject, and something has been written. The feeling that has existed on this subject has been quieted by the construction that has been put upon Gen. i. 1, by some theologians. They suggested that "in the beginning God created the heavens and the earth," and that an indefinitely long period may have intervened between this creation of matter and the work of the six days. Geologists, I believe, have concluded to accept of this interpretation, and so a controversy has been ended.

The reader is referred for further information on this subject to a learned article in the *Repository and Observer*, vol. vi. p. 261, by President Hitchcock.

Another fact worthy of notice in the progress of geological science in this country is, the geological surveys of states at the expense of the states, and of territories at the expense of the United States. In this way the mineral wealth of the country, and the character of the soil, have been better known.

North Carolina took the lead in these surveys. The survey of that state was made in 1824 and 1825, under the direction of Professor D. Olmsted, then of Chapel Hill, now of Yale College. The survey of

South Carolina was made about the same time, by Professor Vanuxem.

In June, 1830, the legislature of Massachusetts authorized the governor, with the advice and consent of the council, to appoint some suitable person to make a geological examination of the commonwealth. President Hitchcock, then professor in Amherst College, was appointed to make the survey, the final report of which was presented to the legislature in 1839, and the whole published in two quarto volumes of 830 pages.

The survey of Maine was commenced in 1836, under the direction of Charles T. Jackson, of Boston, and completed in 1839. The survey of New York was commenced in the same year by Lieutenant W. W. Mather, T. A. Conrad, Professor Emmons, of Williams College, and Professor Vanuxem, in which they were engaged about ten years. Professor Vanuxem died January 25, 1848. The reports of the New York survey, including all departments of natural history, have been published in 18 vols. 8vo., a work of great value.

The survey of Ohio was also commenced in 1836, by Dr. S. P. Hildreth, and of Pennsylvania, by Professor H. D. Rogers. Most of the states have since been minutely surveyed, and a valuable fund of information treasured up.

Our colleges and academies are now furnished with valuable collections of mineralogical and geological specimens, of which there were none fifty years ago ;

and in all of them more or less instruction in these branches is now given.

The following sketch of some useful minerals and valuable metals that have been found within a few years in the United States, is deemed worthy of a place in this volume:—

*Coal.*— This article, now so extensively used for fuel, attracted very little attention until 1820. It was known to exist in Pennsylvania a century ago, and some individuals succeeded in burning it. About the year 1800, William Morris, the owner of a large tract of land near Port Carbon, carried a quantity of anthracite coal, taken from his land, to Philadelphia, but was unable to bring it into notice. In 1812, Colonel G. Shoemaker carried nine wagon loads to Philadelphia, and spent much time in endeavoring to persuade the people to buy it for fuel. Some attempted to use it, but, not being successful, denounced the colonel as an impostor, who sold stones for coal. It was first successfully and profitably used in a rolling-mill, in Delaware county, Pennsylvania.

The coal trade did not commence until 1820: in that year, 365 tons were sold.

In 1821, 1,073 were sold; in 1825, the sales were 34,523 tons; in 1835, they were 560,758; in 1840, they were 865,460 tons. The quantity consumed has gradually increased from year to year. It is found, in great abundance, on the banks of the Ohio River, and in the states of Illinois and Missouri. It is so abundant that it is used more or less in all the

states in the Union. It has been recently said that the amount of coal annually mined on the banks of the Ohio and its tributaries is 30,000,000 bushels, worth two and a half million dollars at the mines. Three million bushels are now annually consumed in New Orleans. The coal area of the United States is estimated at 133,132 square miles.

In the winter of 1838-9, a coal mine near Minersville, Pennsylvania, was ignited by the carelessness of one of the miners, and continued to burn for three or four years, defying all attempts to extinguish it. Along the line of its course, the earth fell in, and from the yawning chasms there issued hot and sulphurous fumes, as from a volcano.

*Gold.* — The first notice of gold from North Carolina on the records of the United States mint is dated 1814. During that year, \$11,000 were received. The quantity received from that time to 1824 did not exceed \$2,500 annually, though as much more may have been sent to Europe. In 1825, the North Carolina gold fever began to rage, and between that time and 1830, there were sometimes 20,000 men employed in that and the adjacent states, digging for the precious metal. As the land was all owned by individuals, those who dug were obliged to obtain the lease of a tract of land. The gold was first found in Cabarras county, but subsequently in several adjacent counties. It extends from Virginia across North Carolina, into Tennessee, Georgia, and Alabama. In 1829, the amount coined was \$128,000, and about

the same quantity was sent to Paris. At some times, the weekly product of these mines was \$100,000, and yet the average amount collected by an individual did not exceed 60 cents per day. Some masses of pure gold were found weighing four, five, or six hundred pennyweights. One mass, in its crude state, weighed 28 lbs. A poor man, in Montgomery county, found a mine on his own land, which yielded him \$20,000 in a few weeks. In consequence of the sudden elevation from poverty to independence, he became partially deranged.

The greatest gold excitement ever known followed the discovery of gold in California in the spring of 1848, on lands that were about that time ceded by Mexico to the United States. The land being the property of the United States, and not of individuals, every one felt himself at liberty to go and dig where he pleased, and as much as he could find. More than \$3,000,000 worth of gold was dug during that year. The news reached here in November, and was the chief topic of conversation, especially among certain portions of every community. In three months, more than 8,000 persons were on the way to California. Some went by the way of Cape Horn, some by Chagres and Panama, some from the Rio Grande, through the interior of Mexico, and others from St. Louis, across the country, by the way of the Salt Lake. In 1850, there is supposed to be 125,000 people in California; many of whom are from Europe, South America, China, and the islands of the Pacific. In proportion

to the abundance of the gold is the price of all articles needed by the inhabitants. The gold is abundant, diffused through a region of country several hundred miles in extent. Those who went from the states have sent home already about \$20,000,000. Before this account of the matter shall find its way to the public, the progress of events in that region may have been such that what I have written will be regarded as the day of small things, and worthy of little notice.

The amount of California gold received at the mint in Philadelphia, from December, 1848, to July 1, 1850, was \$15,750,000, and the amount received at the mint in New Orleans, \$5,184,310.

*Copper.*—Native copper has been found in trap rocks in New Jersey and Connecticut. A copper mine was opened, a few years since, at Bristol, Connecticut; it is worked by 300 men, and the net profits, in 1847, were estimated at \$120,000. The richest copper mines known to exist in the United States are in Michigan, on the south shore of Lake Superior, especially in the Keweenaw peninsula. It was known to the French in Canada as early as 1640. They opened some mines then, or at a subsequent period. Very little was known about them to the Americans generally till 1844. Mr. Charles T. Jackson, United States geologist, with several assistants, commenced the exploration of the region that year, and continued it till the close of 1849. A voluminous report has been published by Congress. In 1845,

mining operations were begun on a small scale ; they were increased in 1846 and 1847. There are many companies digging copper on the peninsula and Isle Royale. The Cliff mine, worked by the Boston and Pittsburg Company, is said to be the richest. The size of some of the masses of native copper almost exceeds belief. Some of them weigh 50 tons. The total product of this mine, in 1848, was 830 tons, averaging 60 per cent. pure copper. It is supposed that it will now yield about 1,000 tons. A mass has been found in the Minesota mine, which is supposed to weigh 250 tons. The whole amount of copper imported into the states annually is about 5,400 tons. Six such mines as the Cliff will supply our market, and render us independent of other nations, so far as a supply of this metal is concerned.

There are rich iron mines in the same regions, and, in connection with the copper, considerable silver has been found.

It has been said, that considering the facilities for getting the silver, copper, and iron, at Lake Superior, those mines will be a greater source of wealth to the United States than the gold of California.

*Lead.*—Great quantities of lead are found in Missouri, Iowa, Wisconsin, and Northern Illinois. The great depots of this metal are Herculanum and St. Genevieve, in Missouri, and Galena and Dubuque. The lead mines of Missouri were explored by Schoolcraft, in 1818 and 1819. He estimated the annual yield of the Missouri mines, at that time, at 4,791,334



lbs. In 1829, the mines about Galena yielded 12,000,000 pounds.

These lead mines yield enough to supply the markets of the United States with this article.

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#### SECTION 5. *Botany.*

MORE attention was given to this branch of natural history during the last century than to any other. In the latter part of it, Andrew Michaux and son were sent to this country by the owner of a large botanical garden in the neighborhood of Paris, to procure specimens of forest trees, shrubs, and also the seeds of plants not found in Europe. They travelled over most of the territory that then belonged to the United States, examining and taking notes of all the plants they found. In 1802, the elder Michaux published a volume on the oaks of America, and prepared two volumes, in which he described 1700 plants collected by himself. He died in 1803, and the volumes were not published till after his decease. His son, F. A. Michaux, published five volumes, which were republished in Philadelphia in 1817.

Perhaps the progress of botanical studies may be inferred from a compendious list of botanical works published by American authors.

In 1814, a volume was published in Paris by Fred-eric Pursh, who had travelled in Canada and the Northern States. The plants were arranged accord-

ing to the system of Linnæus; the descriptions were brief, and have often been quoted entire by American authors.

In 1817, a volume was published in Philadelphia, describing American grasses. Its author was Rev. H. Muhlenberg, a Lutheran clergyman of Lancaster, Pennsylvania, who died before the book was published. It was written in Latin, and had then a limited sale. Several years after, when botanical knowledge had increased, it became deservedly popular.

In 1817, Professor Amos Eaton began to lecture about the country upon botany, and published a manual for the use of those who attended his lectures. It has been enlarged, from time to time, and for ten or fifteen years was the *vade mecum* of every practical botanist in the Northern States. The fifth edition, published in 1833, described 5267 species of North American plants.

About the same time, or not far from 1820, Professor Nuttall's *Genera of American Plants* was given to the public. It is an accurate and thorough work, and did much to increase the zeal for this department of natural science.

In 1818 was published Barton's *Flora*, describing the plants in the vicinity of Philadelphia.

In 1821, Elliot's *Botany of the Southern States* began to be published in numbers. When completed, it formed two octavo volumes. It was an elaborate and learned work.

In 1824, Torrey's *Flora of the Northern States* began to be published in numbers, and was designed, with Elliot's, to furnish a complete description of all the plants then known in the United States. It is the most thorough work that has ever been published.

The study of botany, about this time, began to be introduced pretty generally into colleges and academies, and was considered an important part of a good education.

In 1824, Dr. Bigelow's *Florula Bostoniensis* was published.

The next important era in this branch of natural science was the republication of Dr. Lindley's *Natural System of Classification*, and a catalogue of American plants by Dr. J. Torrey. This book, at that time, was the only introduction to that system in the English language. Since then, this system of classification among scientific botanists has been most popular.

In 1833 was published a manual of botany of the plants of the Northern and Middle States, arranged according to the natural system, written by Professor L. C. Beck, of Albany. In 1841, a similar botany of the plants of the Southern States was published by Professor J. Darby, of Georgia.

In 1836 was commenced, in Philadelphia, the publication of two large works in numbers, by Professor Rafinesque. The first was called *Flora Telluriana*, being a general botany of both hemispheres. The other was the *New Flora of North American Plants*,

describing those which had been omitted, or were unknown to preceding authors. In 1848 was published Volume I. of Gray's *Genera*.

Some botanists have devoted much time to the examination of particular orders, or genera. On the genus *carex* we have had monographs by three eminent botanists. One by Professor C. Dewey was published in Silliman's Journal, with plates, from 1824 down to the present time. One by Dr. Torrey, and another by Schweinitz, were published in the New York Lyceum of Natural History.

In connection with the geological surveys of the states there have been botanical surveys. In the reports of the New York survey, some two or three large volumes are devoted to descriptive botany.

Among the reports of the Massachusetts survey we have an elaborate catalogue of the herbaceous plants, by Professor Dewey, with brief descriptions, making a volume of 268 octavo pages, and also a volume on trees and shrubs, of 550 pages, prepared by G. B. Emerson, of Boston. In 1846 was published Brown's work on the trees of America.

I may add, in conclusion, that a manual of botany by Mr. Wood has been published within a few years, and is taking the place of many of its predecessors.

It will be inferred, from the number of books published, that much attention has been given to this subject by the present generation.

SECTION 6. *Zoölogy.*

THIS science treats of animals, and, in common with other departments, has received no small degree of attention in this country. It is divided into several departments, as, quadrupeds, birds, fishes, reptiles, insects, &c.

The persons who have given most attention to birds in this country are Wilson, Bonaparte, and Audubon.

Alexander Wilson was a native of Scotland, and by trade a weaver. He came to this country in 1794, being then twenty-eight years old. He learned the art of drawing, and conceived the design of painting and describing all the birds of America. During seven years, he travelled more than ten thousand miles, "a solitary, exploring pilgrim." His labors were rewarded with no worldly riches or honors; the only remuneration he received for his splendid work was the pay for coloring the pictures. In 1808, he published the first volume at Philadelphia. Before his death, in 1813, he published seven volumes. In 1814, Mr. Ord published two more volumes, containing the remainder of those birds Wilson had found, and a sketch of his life.

Between 1825 and 1828, Charles Lucien Bonaparte published three volumes of birds not described by Wilson. These were thin folio volumes; the pictures of the birds were less than in real life.

John J. Audubon is a native of this country, though of French descent. He was sent to Paris for his education, which he completed, and returned to America, when he was seventeen years old, near the close of the last century. He had early acquired a fondness for ornithology, and devoted much of his time to drawing birds and learning their habits. In 1810, he was at Louisville, Kentucky, and there met Wilson, to whom he showed his portfolio of drawings. Wilson was getting subscribers to his work. Audubon did not subscribe; he was told by a friend that his own drawings were better than Wilson's. Audubon did not form the intention of publishing his work till 1824. He could find no one in this country who would undertake the publication of it, and went to Europe and made a contract with a publishing house in Edinburgh. His drawings are as large as life, and represent almost five hundred birds; and, to fill up the sheet, he has inserted in each beautiful pictures of the plants on which the bird feeds, or which abound where it is found. The plates are almost as valuable for the pictures of plants as of birds. These plates were accompanied by a volume describing the habits of the birds, and many facts, both amusing and useful. The copper plates from which these birds were printed were destroyed by the great fire in New York in 1835.

In 1840, he commenced the publication of his *Ornithology* in numbers, each containing the description of five birds, and a miniature picture of each,

beautifully colored. This was completed in about four years, and forms seven large volumes, which sell at one hundred dollars.

Mr. Audubon is still living, supposed to be about seventy years of age, but infirm and worn down by the severity of his labors.

There are many individuals, in different parts of our country, who collect and preserve birds, and carry on exchanges with ornithologists in other countries.

Considerable attention has been given to other departments of zoölogy by the lyceums of natural history and by individuals. W. T. Harris has given much attention to insects, has made a large collection, and published a report of 450 pages octavo., on the insects of Massachusetts that are injurious to vegetation.

The number of animals known and described are as follows:—

Mammals,	1,500	Mollusks, (shell fish,)	9,000
Birds,	5,000	Insects,	70,000
Reptiles,	1,500	Radiata,	10,000
Fishes,	6,000		
		Total,	103,000

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#### SECTION 7. *Meteorological Observations.*

THE American people are remarkably weatherwise. There is no subject about which they oftener speak, nor any about which they seem to have a more

perfect knowledge ; and yet that knowledge is often superficial. There have been some accurate and careful observers ; a few have taken notes and kept records of the temperature, storms, and prevailing winds.

These records, however, have seldom been printed, until within about thirty years. It is now difficult to gather up any satisfactory account of this matter during the first twenty years of the last half century. Within twenty-five years, there has been a great increase of attention to this subject. Scientific men have kept meteorological journals, which have been published from year to year in Silliman's Journal. The American Almanac has of late years contained a valuable fund of information on this subject. The state of New York has, for a few years, required all the colleges and academies in the state to keep meteorological registers, which are returned annually to the superintendent of schools, and published with the school statistics. Public attention has been so thoroughly called to the importance of this subject, and men of science are now recording so many facts, that in future there will be an abundance of material to satisfy the wishes of those who may propose to write a history of meteorological phenomena.

I have gathered from various sources a few items, which may be of some interest to the general reader, and are deemed worthy of being preserved.

The following table gives the warmest and coldest day in the first ten years of the century, at New



Haven, Connecticut, and also the time of the flowering of peach-trees and apple-trees: —

Year.	Warmest.		Coldest.		Peach.	Apple.
1801	June 23	100°	Jan. 29	0°	April 26	May 6
1802	July 23	94	Feb. 23	0	" 30	" 5
1803	" 25	96	Jan. 29	4	" 22	" 5
1804	" 10	94	" 22	2	May 3	" 9
1805	June 20	100	" 4	-4	April 23	" 2
1806	" 24	90	" 18	0	May 6	" 14
1807	" 9	92	" 14	3	" 11	" 19
1808	July 1	96	" 16	0	April 23	" 1
1809	June 28	95	Feb. 9	-5	May 6	" 16
1810	" 20	93	Jan. 20	0	April 26	" 4

February 21, 1802, the snow began to fall, and continued without much cessation for a week. In the southern part of Connecticut, it was a mixture of sleet and snow, and was four feet deep. In New Hampshire and Maine it was about eight feet in depth. The mail stage was four days going from New York to New Haven, 76 miles.

The summer of 1804 was unusually cold ; in many places in Massachusetts, there was frost in July. On the 19th of August, and again on the 9th and 10th of October, the wind blew with great violence in New England, uprooting trees and unroofing buildings.

The summers of 1805 and 1806 were unusually dry ; and, of 1807, 1808, and 1809, exceedingly wet, and the latter very cold.

January 18, 1810, there was a severe snow storm ; the wind blew like a hurricane : the next day it was clear, and the cold intense : it was, for many years, called the *cold Friday*.

September 22 and 23, 1815, there was a memorable storm of wind and rain throughout the Atlantic states; the salt water of the ocean was converted into spray, and blown into the country 30, and in some places, 50 miles, in quantities sufficient to destroy the foliage of the trees. The loss of property on the coast of New England was estimated at one and a half millions of dollars.

During the first half of January, 1816, the weather was extremely cold. At Springfield, Massachusetts, on the morning of the 11th, the mercury fell 11 degrees below 0. The summer of that year is still remembered as the cold summer. There were frosts in Massachusetts during each of the summer months, and, in low grounds, pretty severe. On the mountains of Berkshire, on the 6th of June, the snow fell several inches in depth, and travellers suffered much from the severity of the storm. The snow was ten inches deep in the central part of Vermont and New Hampshire. On the morning of July 4, ice was formed of the thickness of common window glass in the Northern and Middle States, and much of the corn was killed. August was a most cheerless month; ice was formed half an inch in thickness. The cold extended to Europe. Some of the English papers said, "1816 will be remembered as the year in which there was no summer." The coldest days in August were the 13th, 14th, and 29th. Very little corn ripened that year. Farmers paid five dollars a bushel for seed corn the next spring.

January 17, 1817, there was a remarkable thunder shower, which extended from Quebec to Georgia, and was accompanied in some places with snow. The lightning was very vivid, and almost incessant; luminous matter collected on the tops of posts, on the ears of animals, and on all prominent pointed objects.

The month of February, in both 1817 and 1818, was very cold. On the morning of the 11th of the latter year, the mercury at Williamstown, Massachusetts, was 22° below 0, and at Déerfield, 25° below 0.

The winter of 1819 was unusually warm in New England; many farmers in the valley of the Connecticut ploughed their fields in January; flies were abroad.

May 11, 1820, it began to rain, and continued to rain, with the exception of scarcely a day, till June 1. There was very little rain, after that, till the last of August. The drought was severe through the country; the grasshopper was a burden; in many places it became necessary to feed cattle with hay to keep them alive.

January 25, 1821, the mercury sunk 14° below 0 at New Haven; at Norwich, Connecticut, 26° below 0; and in Maine, 35° below 0. Professor Silliman said, in his Journal of Science, that it was the coldest winter in that city of which they had any record.

July, 1825, was exceedingly hot. At Williamstown, Massachusetts, the mercury was above 90° every day from the 10th to the 23d, on which day it was 98°. The 13th was the hottest day of the

year. At Hartford, the mercury rose to  $102^{\circ}$  in the shade; in Boston, to  $100^{\circ}$ ; in Albany, to  $98^{\circ}$ ; and in Montreal, to  $91^{\circ}$ .

The morning of February 1, 1826, was the coldest that winter. It is not known that the mercury, over so large an extent of country, has sunk so low as it did that morning. At Montreal, it was  $38^{\circ}$  below 0; at Hallowell, Maine,  $30^{\circ}$ ; at Amherst, Massachusetts,  $24^{\circ}$ ; at Springfield,  $18^{\circ}$ ; at Westfield,  $17^{\circ}$ ; at New Bedford,  $35^{\circ}$ ; at Keene, New Hampshire,  $28^{\circ}$ ; and at Wilmington, Delaware,  $26^{\circ}$  below 0.

The following table gives the warmest and coldest day, at different places, for a series of years, from 1827 to 1850. I have given, for most of the years, the warmest and coldest days at two or more places, at a greater or less distance from each other, for the purpose of showing comparative temperatures.

Place.	Year.	Coldest.	Warmest.
New Haven, Conn.,	1827	January 21, $-7$	August 6, 93
Marietta, Ohio,	"	February 12, $-6$	July 1, 96
New Haven,	1828	January 12, 6	July 2, 90
Marietta,	"	January 10, 10	June 26, 94
"	1829	February 23, 2	May 29, 94
New Fane, Vermont,	"	January 11, $-22$	July 21, 88
"	1830	December 22, $-12$	July 21, 94
Marietta,	"	February 3, $-4$	{ July 19, 94 { Aug. 19,
New Fane,	1831	February 14, $-10$	August 15, 94
Rochester, New York,	"	February 7, $-4$	June 3, 95
"	1832	January 27, $-6$	June 25, 88
New Fane,	"	January 19, $-20$	July 6, 93
Rochester, New York,	1833	January 17, $-4$	July 21, 91
"	1834	January 4, $-10$	July 9, 95
"	1835	February 3, $-3$	June 11, 90
"	1836	February 2, $-5$	July 19, 87
"	1837	February 13, 2	July 13, 88
Dover, N. Hampshire,	"	January 4, $-18$	July 1, 95

Place.	Year.	Colest.	Warmest.
Key West,	1837	January 4, 50	July 30, 88
Natchez, Miss.,	1838	February 3, 37	June 25, 85
Hudson, Ohio,	"	February 25, -8	July 27, 92
" "	1839	March 4, -6	July 30, 88
Albany,	"	January 24, -12	June 19, 92
Newburg,	"	February 2, -5	July 14, 88
"	1840	January 1, -6	July 21, 89
Albany,	"	January 17, -23	July 6, 96
Mendon, Mass.,	"	January 17, -10	July 16, 96
" "	1841	January 5, -9	June 30, 93
Utica,	"	January 4, -10	July 24, 96
"	1842	December 22, -14	July 13, 93
Mendon,	"	January 6, -3	July 30, 90
"	1843	February 10, -8	July 1, 91
Utica,	"	February 18, -5	June 23, 90
Lambertsville, N. J.,	1844	January 28, 0	July 14, 94
Mendon,	"	January 26, -8	June 27, 90
"	1845	February 2, -3	July 15, 92
Albany,	"	December 12, -11	July 13, 97
Lambertsville,	1846	February 27, -1	July 11, 96
Mendon,	"	February 27, -4	July 11, 93
"	1847	February 24, 0	July 20, 92
Natchez, Miss.,	"	January 7, 40	August 5, 86
New York,	"	January 13, 11	July 18, 93
"	1848	January 10, 5	June 16, 89
Mendon,	"	January 11, -9	June 17, 92
Lambertsville,	1849	January 11, -6	June 22, 97
Savannah, Georgia,	"	February 19, 20	

The following table gives the times of the flowering of the peach and apple for twenty successive years, at Roxbury, Massachusetts:—

Year.	Peach.	Apple.	Year.	Peach.	Apple.
1813	May 12	May 23	1824	May 4	May 11
1815	" 11	" 27	1825	Ap. 28	" 8
1816	" 5	" 18	1826	" 16	" 12
1817	" 6	" 12	1827	" 30	" 7
1818	" 11	" 26	1828		
1819		" 27	1829		" 15
1820		" 11	1830	" 26	
1821	" 9	" 17	1831	" 18	" 6
1822	" 4	" 9	1832		" 15
1823	" 12	" 19	1833	" 29	

The following table shows the time in which the peach and apple flowered in different parts of the United States, in 1834:—

<i>Place.</i>	<i>Peach.</i>	<i>Apple.</i>
Eatonton, Georgia,	February 12	March 10
Charleston, South Carolina,	" 18	April 1
Knoxville Tennessee,	March 8	March 28
Baltimore,	April 1	May 10
Perryville, Mo.,	March 30	April 10
Detroit, Michigan,	April 15	May 1
Cambridge, Massachusetts,	April 25	" 7
Concord, New Hampshire,	May 12	" 23

The difference in temperature in the valleys of the Hudson and Connecticut Rivers may be learned from the times when the rivers freeze over and break up.

<i>Year.</i>	<i>Conn. closed.</i>	<i>Hudson closed.</i>	<i>Conn. open.</i>	<i>Hudson open.</i>
1817	December 23	December 7		March 25
1818	" 12	" 14	March 3	April 3
1819	" 11	" 13	" 19	March 25
1821	" 15	" 13	" 4	" 15
1823	" 9	" 16	" 12	" 3
1825	" 13	" 13	January 1	February 26
1828	" 31	" 23	February 7	April 1
1830	" 22	" 23	March 9	March 15
1832	" 22	" 21	" 10	" 21
1835	November 29	November 30	" 16	April 4

In 1806, the Hudson River froze over January 9, and was open February 20. The navigation was obstructed only 42 days, which is the shortest time it was ever known to be closed by ice.

In 1836, it opened April 4, having been frozen 125 days, which is the longest time its navigation is known to have been obstructed by ice.

In 1806, the Connecticut River was frozen over 45 days; and, in 1836, it was open April 2, having been closed 125 days.

The following table will show the different quantities of rain at different places, in inches, for several successive years : —

	1831.	1832.	1833.	1834.	1835.	1836.
Philadelphia,	44	40	48	34	39	42
Huntsville, Alabama,	43	46	67	63	60	54
Albany, New York,	39	44	41	32	40	44
Providence, R. I.,		39	34	42	30	38

Often, the difference in the quantity of rain is very great, and quite unaccountable; thus, in 1847, the quantity reported to have fallen at Natchez was 75 inches, and at Muscatine, Iowa, on the same river, though far north, only 26 inches. In 1827, there fell, in New Haven, 51 inches; in Philadelphia, the same year, only 38 inches.

In some years, there is a remarkable uniformity in the quantity of rain; thus, from July 1, 1847, to July 1, 1848, the quantity that fell in Saco, Maine, was 44 inches; in Cambridge, Massachusetts, 43 inches; and in Lambertsville, N. J. 46 inches.

The year 1845 was distinguished by a drought, that prevailed in most of the states east of the Mississippi River.

January and February of 1849 were distinguished for being uniformly, though not intensely, cold.

May 12, 1849, there was a crevasse, or break, in the levee of the Mississippi River, at Sauve's plantation, 14 miles above New Orleans, which was not stopped until June 12. It overflowed a large tract of country, deluged 160 squares in the eastern part of New Orleans, on which there were 1,600 houses, occupied by 8,000 persons.

The plan of extended observations proposed and already commenced by the Smithsonian Institute, it is believed may result in the discovery of some laws and principles in meteorology, that will be of great service. The magnetic telegraph is likely to afford important aid in this matter. If a storm commences in one part of the United States, the fact may be communicated to all the cities along the coast, prior to the coming of the storm, and vessels, and other property that is exposed to its ravages, put in a state of greater security.

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#### SECTION 8. *Phrenology.*

IN the Christian Spectator, (quarterly series,) volume vi., page 498, may be found the following paragraph: "Phrenology is a child of recent birth, the offspring of the present inquiring and revolutionary age. It began its existence, as an infant, in the latter part of the last century, in Germany. During its early childhood, it was under the fostering care of Dr. Gall, a physician of Vienna; but in 1804, while yet a mere stripling, unfriended and unknown, it fell under the joint charge of Dr. Gall and a fellow-German, Dr. Spurzheim. Under the protection, and by the extraordinary efforts of these two toilsome and indefatigable men, it has grown to something like the stature, if not the strength, of manhood. It can now, after parental care has been withdrawn, when the



guardians of its minority have been removed by death, not only stand alone, as its friends declare, but can walk, and defend itself, and even *beat* its enemies."

This new science, ever since the promulgation of it, has had to encounter much opposition. It has been assailed by argument and ridicule, but has been defended by its friends with great zeal and enthusiasm.

John J. Gall was born in the kingdom of Wurtemberg, in 1758, and died at Vienna, in 1828. He observed that boys in school, who had large eyes, excelled in memory, which suggested the idea, that the strength of different faculties depended on the formation of certain parts of the head. He collected skulls, and compared the prominences common to all, and those by which one was distinguished from another. By long attention to this subject, he located about twenty organs, which he regarded as the seat of so many different mental faculties.

Gaspard Spurzheim was born in Germany, in 1776, and studied medicine at Vienna, where he became acquainted with Dr. Gall. They studied together the anatomy of the brain. In 1807, they went to Paris, and lectured on their favorite science, and pursued their investigations still further. In 1810, they published *An Anatomy and Physiology of the Nervous System in general, and of the Brain in particular*.

In 1814, Spurzheim lectured in England, Scotland, and Ireland. Their theory was, that the brain con-

sists of a congeries of organs, in the shape of cones, the bases of which press upon the skull ; that, by the exercise of a given faculty, the cone, which is the seat of it, becomes enlarged, and produces an elevation of the skull ; and that, by an examination of the exterior surface of the skull, the most vigorous or most highly cultivated faculties of the mind may be ascertained.

Spurzheim came to America in September, 1832, and commenced a course of lectures at Boston, and another at Cambridge ; but before he had completed his course, he was taken sick, and died November 10, 1832. He was buried at Mount Auburn. His works were published in Boston the same year, and also a system of phrenology by George Combe, of Scotland, another professor of this science, who visited America in 1839 and 1840, and lectured with great applause in many cities. The labors and writings of these men gave the subject considerable popularity ; though men of science have, for the most part, expressed themselves with great caution respecting it.

Between 1830 and 1840, the country was traversed by a host of lecturers, who labored to instruct the people in the mysteries of this new science, and who examined the heads of all who desired to know their contents, or their peculiar gifts.

Whatever of truth there may be in this science, it is manifest that a prejudice would be created against it, by the fact that a majority of these lecturers were

young men, often students, who had very little, if any, knowledge of intellectual science, or of any other. They engaged in the business for the purpose of defraying their travelling expenses, and to add a little to their funds for future use. It was not to be expected that men of science and ripe scholars would sit at the feet of these tyros, and receive their instruction.

I do not assert that all the advocates of phrenology are, or have been, men of little erudition; but it is true that so many of those who have been going up and down in the earth, expounding its principles, have been so deficient in their knowledge of intellectual science, that it has led scientific men to look upon the whole matter with distrust.

Many of the lecturers have so spoken upon the subject, as to convey the idea that the mind was a kind of material organism; which has led many religious men to regard it as a germ of infidelity, and that the less they had to do with it the better.

Its friends have injured it by claiming too much for it. It has been represented as a science all-important to the teacher and parent, and not entirely useless to the judge on the bench, in ascertaining the bias of the criminal's mind who is placed before him to be tried.

There are some eminent men who have faith in its teachings, and many who have not. There are many who think its teachings uncertain, and unworthy of being dignified with the name of science.

There are a few, a very few, who pursue it still, and advocate its doctrines; but the number of itinerant lecturers has greatly diminished for a few years past.

If we take away from this science all that properly belongs to anatomy and physiology, and all that has been borrowed from treatises on education or intellectual philosophy, how much will be left? What practical principle has it discovered? It has been investigated and examined for fifty years, and what important change has it wrought? What good has it done? In what walk of usefulness can its footsteps be traced? It is passing strange that a science, worthy of the name, has not in fifty years showed itself to be in some way highly beneficial. See what electro-magnetism, which is not half as old, has done. She has taught men to converse with each other, when a thousand miles apart, almost as if they were in the same room. She sends us every morning a notice of any important event that has occurred between Halifax and New Orleans the day previous.

That phrenologists are able to form some opinion about a man's intellect by examining the surface of his head, I do not deny; but how much better all this can be ascertained by a few minutes spent in free conversation. I suppose that a man who shall devote himself for years to the examination of hands or noses, would discover many signs by which he could form a pretty accurate opinion of character.

SECTION 9. *The Smithsonian Institute.*

DECEMBER 17, 1835, the president of the United States communicated to Congress the fact that JAMES SMITHSON, of London, who died about 1827, at Genoa, had bequeathed the reversion of his whole estate to the United States of America, to "found at Washington, under the name of the SMITHSONIAN INSTITUTE, an establishment for the increase and diffusion of knowledge among men." By an act of Congress, July 1, 1836, the bequest was accepted, and the faith of the United States pledged to a due application of the fund to the purposes of the bequest. Mr. Richard Rush was sent to England to collect and receive the money, and, on his return, he deposited in the mint at Philadelphia \$508,318.46, which, by the authority of Congress, was vested in state stocks.

Mr. Smithson is said to have been the natural son of the Duke of Northumberland, and his mother a Mrs. Macie, of Wiltshire, of the family of Hungerford. He was educated at Oxford, where he took an honorary degree in 1786. He went under the name of James Lewis Macie; but after leaving the university, he took the name of Smithson, and ever after signed his name James Smithson. He does not appear to have had any fixed place of abode, but took lodgings for a year or two at a time in London, Paris, Berlin, Florence, or Genoa, as inclination prompted.

He led a retired life, was simple in his habits, courteous and reserved in his manners and conversation. His health was feeble; he devoted himself to the study of science, and particularly to chemistry. He was an acquaintance of Cavendish and Wollaston, and a member of the Royal Society, to the archives of which he made contributions. His property was given him by his reputed father, which accumulated in his hands, inasmuch as he never expended the interest.

He was supposed to be in favor of a monarchical form of government; and why he should have made the United States a trustee of his property is not known. His name will be cherished by posterity as one of the greatest benefactors of his race. It is worthy of notice that he did not give his money for the diffusion of knowledge among Americans, but "among men;" the institution is founded for the benefit of the world.

It was not till August 10, 1846, that Congress made provision for carrying into execution the will of the donor. The fund, however, was on interest for ten years at five per cent., which was \$250,000. The corporation consists of the president and vice-president, the secretaries, the chief justice, and mayor of Washington, together with such other persons as they may elect honorary members. The financial and other affairs are intrusted to a board of regents, which consists of the vice-president, chief justice, and mayor of Washington, three senators appointed

by the senate, three members of the house appointed by that body, and six citizens at large, appointed by a joint resolution of both houses of Congress. This board elect a secretary, who is, in fact, the *primum mobile* of the institution.

Professor Henry, LL. D., of Nassau Hall, holds that office, and Professor C. C. Jewet, of Brown University, is his assistant.

In February, 1847, proposals were received for the erection of the buildings for the use of the institution, to consist of a central building 204 feet long, 56 feet wide, and 57 feet high; two connecting ranges, each 60 feet long, 49 feet wide, and 28 feet high; and two wings, the east one 80 feet long, 50 feet wide, and 43 feet high, the west one 76 feet long, 35 feet wide, and 42 feet high, with several towers, the highest of which is 140 feet.

The estimated cost is \$250,000; but it was proposed to finish one of the wings, and not complete the whole structure until 1852. By that time the interest will have paid for the building, and the permanent fund will then be \$650,000. One half of the income of the fund the regents have determined to expend in increasing and diffusing knowledge, and the other half in the gradual formation of a library, a museum, and a gallery of art. It is their purpose to increase knowledge by encouraging original discoveries, and by offering premiums, from time to time, for original papers containing positive additions to human knowledge. These, together with other

suitable papers, are to be published periodically, or occasionally, in quarto volumes or numbers, to be entitled *Smithsonian Contributions to Knowledge*. There are also to be free lectures, by the secretary and others, at stated periods, giving an account of new discoveries. The first volume of *Contributions to Knowledge* was published in the autumn of 1848. It consists of a single Memoir on the Antiquities of the Mississippi Valley, by Messrs. Squier and Davis. Mr. Henry Stevens is employed in preparing a catalogue of all books relating to America, published prior to 1700, together with the name of the libraries in which they may be found, whether in this country or Europe.

Measures will be taken to obtain meteorological observations from every part of the American continent, and for explorations in regard to terrestrial magnetism. Other topics connected with physical geography will receive attention.

This institution has the ability to do much to promote the progress of knowledge among men. It will be a stimulus to scientific men to push forward their inquiries in the various departments of knowledge. The founder of it has certainly shown himself to be a man of large views, and has done much to advance the cause of science in this country and through the world.



## CHAPTER VII.

## INVENTIONS, ARTS, AND MANUFACTURES.

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SECTION 1. *Inventions.*

THE number of patents issued from the patent office at Washington will give some idea of the inventive genius of the people of the United States, and will afford reasonable ground to conclude that great progress has been made in arts and manufactures.

The number of patents issued from the office at Washington from 1801 to 1814, inclusive, was 1,934. The number issued during the next fourteen years, or from 1815 to 1828, inclusive, was 3,289. The number issued in eight years, from 1841 to 1848, inclusive, was 4,435. The whole number of patents issued from 1801 to 1848, inclusive, was 15,844.

It is an interesting fact that the greatest number of patents issued from the office, of any particular class, is those relating to agriculture, and the smallest number is those that relate to war. The proportion of the former to the latter is nine to one. Nearly one half of all the patents in this country belong to the five following departments: agriculture, metallurgy, manufactures of fibrous substances, chemical processes, and calorific apparatus.

The inventions in the United States, since the patent office was opened, in 1789, have been 1 to 1,360 of the population as it was in 1840. The patents of Massachusetts have been 1 to 394 inhabitants; in Connecticut, 1 to 285; in Georgia, 1 to 10,706; in South Carolina, 1 to 4,733.

"Within a few years," says the commissioner of patents, "the inventive genius of the country, under some stimulant or other, not readily perceived, has been more than usually active, and has produced corresponding results. Formerly, invention was pursued mainly with a desire to develop the laws of nature, and to adapt them, by mechanism and processes of art, to the use of man. Now, it is not only pursued from a love of science, and from motives of a noble ambition, but by some as a profession." "It aims to improve what already exists in a form more or less imperfect, and to adapt it to the practical wants of society."

The finish of articles that come from the shops of our mechanics, and their neat and elegant appearance, show that great advances have been made in practical skill.

Annual fairs of counties and states, industrial exhibitions, and the awarding of premiums for mechanical skill and useful and ingenious inventions, have no doubt given an impulse to genius, and have hastened the march of improvement.

In order to compete with foreign manufacturers, who pay a very small price for labor, Americans have

been driven by necessity, which is the "mother of invention," to contrive and perfect all kinds of labor-saving machinery.

Since the commencement of the present century, and within the recollections of many now upon the stage, some of the most important revolutions in society have been occasioned by the introduction of labor-saving machinery. The spinning-wheel and the hand-loom, once found in almost every family in New England, have been driven out by the spinning-jenny and power-loom. Cotton and woollen factories have wrought great changes in the occupation of families.

The invention of the cotton-gin by Eli Whitney, who died at New Haven, January 8, 1825, aged fifty-nine, has wrought as great changes in the customs of society, and has promoted the general welfare of the country as much, perhaps, as the inventions of Fulton or of Morse. The cotton-gin was patented in 1793, but the benefits of it were not then known; they have been accumulating during the last fifty years. Cotton was not one of the great staples of America till Whitney taught the cotton-growers how to clean their cotton, and prepare it for market. Before Whitney's invention came into use, not more than one thousand bags of cotton were annually shipped to England. Now, this article constitutes half the value of our exports.

"The causes of the vast and increasing strides in the improvement and physical condition of society

are to be sought for in the advanced state of the natural sciences, and in the increased diffusion of knowledge, order, and morality, among the people."

I have said that a large proportion of the patents belong to the calorific class, such as stoves, grates, furnaces, &c. A little more than thirty years ago, churches had no stoves, and no means by which they could be warmed. The people who attended meeting in cold weather had their thoughts more engrossed with the inquiry, What must I do to keep warm? than with the question, What must I do to be saved?

When it was proposed to set up a stove in a church, it seemed to some a very wicked thing; it showed that people were becoming effeminate, and thought more of their comfort than of their duty. Some declared that stoves in churches would injure the health of the people, and must not be introduced. One good lady said she could not endure it. A stove was set up in the church on Saturday. She remained a while, but was so much oppressed, that she felt it necessary to leave the house. She recovered, however, as soon as she learned there was not, and had not been, a spark of fire in the stove during the day.

The innovation having been made, the people now think it wicked to erect churches or other public buildings without providing means of warming them.

SECTION 2. *Daguerreotype.*

THE most beautiful discovery made in the arts, during the last half century, is that of fixing permanently on a metallic plate the image formed in the focus of the *camera obscura*. This instrument was discovered more than two centuries ago by Porta, a Neapolitan philosopher. The idea existed in his mind of the desirableness of being able to give permanence to the beautiful and truthful pictures formed by that instrument.

The alchemists made another discovery connected with the photographic art. They found that paper moistened with a colorless solution of chloride of silver, or lunar caustic, became black when exposed to the light, and that, if the image formed by a lens was thrown upon such paper, it left an outline of the image; but, by exposure to the light, the whole soon became dark. They also discovered that, by placing an engraving or picture on paper thus prepared, and exposing it to the bright light of the sun, the paper became darkest beneath that part of the picture that was most transparent, and unchanged beneath the parts that were opaque. A picture was thus formed upon the paper, but the light and shade were reversed.

Here the subject rested until 1802, when Wedgwood, the discoverer of the pyrometer for measuring high temperatures, presented to the Royal Society

of England a paper upon a method of copying paintings upon glass, for church windows, by the aid of the camera obscura and chloride of silver. But he did not succeed in making the pictures sufficiently distinct nor permanent.

Sir Humphry Davy made some experiments on the same subject with the solar microscope, and succeeded when the object to be represented was very small, and the focal distance of the lens very short.

The next experimenter on this subject, of whom I have any information, was M. Niepce, a country gentleman, who resided near Chalons, on the Saone, and who devoted the leisure of a retired life to the pursuits of science. He began his photographic researches in the year 1816, and in 1827 he accidentally learned, through an optician in Paris, that M. Daguerre had been experimenting on the same subject for more than a year. At the close of 1827, M. Niepce, being in England, presented to the Royal Society an account of his experiments, and several sketches on metallic plates. It appears that he had then succeeded in making the shade correspond to shade, and light to light, and had rendered his copies impervious to erasure, and to the blackening effect of the solar rays.

In December, 1829, Niepce and Daguerre bound themselves by a deed of copartnership for mutually experimenting on the subject of photography. As improvements were made, and difficulties surmounted, a new deed was drawn up, specifying the im-

provement, and the name of the individual who made it. Niepce died before the discovery was matured, and bequeathed his right to his son, between whom and Daguerre the copartnership was continued.

One of the difficulties they had to meet was the long time required to render the image distinct. It was necessary to keep the focal image upon the metal from sunrise to sunset; but, as the shadows of objects in that time pass through a semicircle, the shadows moved over the whole surface of the picture, and made the whole equally dark. It was necessary to overcome this difficulty, before this method of obtaining the picture of any object could be of any practical utility.

M. Daguerre, by a great number of minute, difficult, and expensive experiments, succeeded in obtaining a distinct impression in a very short time, and also in making it permanent.

This is called the *photographic* art, because the picture of the object is painted by the agency of light; but in honor of the gentleman who perfected the art, it is called *Daguerreotype*, and the pictures so obtained *Daguerreotypes*. In 1838, or in the beginning of 1839, M. Daguerre communicated the subject to the National Assembly, offering to sell the invention to the government, and make a full disclosure of the process for the common benefit of all.

In 1839, the committee to whom the subject was referred, recommended the payment of a pension of 8,000 francs, to be divided equally between Daguerre

and Niepce. The Assembly made it 10,000, giving 6,000 to the former and 4,000 to the latter. The discovery is one of great value, and enables any one to obtain very accurate miniatures of his friends at a very small expense.

Blackwood's Magazine, in its announcement of this newly-discovered art, in 1839, broke out in the following strain:—

“Where are we going? Who can tell? The phantasmagoria of inventions passes rapidly before us;—are we to see them no more? Are they to be obliterated? Is the hand of man to be altogether stayed in his work?—the wit active, the fingers idle? Wonderful wonder of wonders!! Vanish aquatints and mezzotints; as chimneys that consume their own smoke, devour yourselves. Steel engravers, copper engravers, and etchers, drink up your aquafortis and die. There is an end of your black art.”

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### SECTION 3. *Manufactures, Cotton, Woollen, Silk, India Rubber.*

WHILE the United States were subject to Great Britain, she did what she could to prevent the manufacture of any thing here that she made to sell. The House of Commons seemed to act on the principle “that the erecting of manufactories in the colonies tended to lessen their dependence upon the mother country.” - Even Lord Chatham, who advocated our



cause during the revolutionary struggle, said the Americans should not be allowed to manufacture so much as a hobnail. Englishmen could very easily persuade themselves that Americans should confine their attention to those pursuits that did not interfere with any branch of business already established in England. The Board of Trade complained to Parliament, from time to time, that certain trades were carried on, and certain manufactures set up in the American colonies, that were detrimental to the trade, navigation, and manufactures of Great Britain. They permitted pigs and bars of iron to be imported to Great Britain free of duty, and prohibited the erection in this country of any mill or engine for slitting or rolling iron, or any forge to work with a tilt-hammer, or any furnace for making steel. They would not allow the importation of hats into England from this country, and, if they could, would have prevented the use of spinning-wheels and hand-looms for the manufacture of cloth for domestic use. They thought it would be better for the Americans to purchase of them all the cloth they needed.

One thing which the Americans aimed to secure by the revolution was the privilege of making what they pleased for themselves. In the treaties of commerce made between this country and Great Britain, she has aimed to cripple our manufactures, and oblige us to buy of her at extravagant prices.

I offer these remarks introductory to a sketch of some of the leading manufactures of the United States.

*Cotton Cloths.* — In 1790, Samuel Slater, an Englishman, came to Rhode Island. He was acquainted with Arkwright's improvements for spinning cotton, and able to superintend the erection of machinery for that purpose. Under the patronage of Messrs. Almy & Brown, of Providence, he put in operation the first cotton manufactory in this country. The attempt was regarded as hazardous. The owners kept their success secret. But it was soon inferred, from the fact that they enlarged their establishment, that the business was profitable. Others engaged in it, and at the commencement of the present century it is believed that about two millions of capital were vested in cotton mills.

Master mechanics, for building machinery, at first all came from England. Americans were employed in the shops, who soon became masters of the business themselves.

From 1807 to 1815, the embargoes, non-intercourse acts, and war, preventing the importation of British cottons into this country, gave a spur to our manufactures, and the business during that period was very profitable.

In 1810, there were in Rhode Island and the adjacent parts of Massachusetts and Connecticut 120,000 spindles in motion, which made annually five and a half million pounds of yarn. It was woven in hand-loom by females in the surrounding country. Merchants in the country towns of New England, very generally, took yarn from the factories, and had it wove, paying in goods.

The scarcity of skilful weavers, and the high price paid for weaving, was a serious obstacle to the extension of the business. At the close of the war, this branch of American industry must have been very much crippled, had it not been for the introduction of the power-loom, which was first used at Waltham, Massachusetts, in 1815. Since then, the cotton manufactures have increased rapidly. They supply a sufficient quantity of all the coarser goods for home consumption, and export large quantities.

The amount of capital vested in this business in the United States, in 1830, was twenty-five millions of dollars. There were then 795 mills, running 1,246,500 spindles, employing 33,506 looms, and making 230,461,990 yards of cloth annually. In 1850, the number of yards is estimated at 720,000,000, of which 80,000,000 are exported. In 1845, there were in Massachusetts alone 302 cotton mills, having a capital of eighteen millions of dollars, consuming sixty million pounds of cotton, and making annually two hundred million yards of cloth. The number of cotton mills increases every year.

The following statement respecting the number of cotton factories in the Southern States was published in the *Mobile Advertiser*, in May, 1850:—

“It is estimated that Georgia has in operation 40 cotton mills, using 80,000 spindles, and consuming 45,000 bales of cotton annually; in Tennessee, 30 factories and 36,000 spindles; South Carolina, 16 factories, 36,500 spindles, and 700 looms, consum-

ing 15,000 bales of cotton; Alabama, 12 factories, 12,580 spindles, and 300 looms, consuming 5,500 bales of cotton. Thus, in four states we have 98 factories, besides those in process of building, working 140,000 spindles, consuming probably 75,000 bales of cotton; and, if they go on increasing for the next five years as they have for the past five, we calculate on some 200 cotton mills in operation in the Southern States, consuming annually over 200,000 bales of cotton, and giving employment to some thirty or forty thousand operatives."

In connection with many of the cotton mills are calico manufactories. In 1845, there were in Massachusetts fourteen, employing a capital of one and a half millions, and printing annually forty million yards.

*Woollen Goods.* — The first manufactory of woollen cloths, by means of the jenny and broad loom, that was established in the United States, went into operation in Pittsfield, Massachusetts, in 1807. In 1809, there was one established at Northampton, by the Messrs. Shepherd, exclusively for the manufacture of superfine broadcloths. Their mills and machinery cost \$40,000; the price of the finest wool was then \$1.50 per pound, and their cloths sold by the bale, in New York, at \$10 per yard. As early as 1810, there was a woollen mill in Bristol county, and another in Essex.

In 1815, vast quantities of woollen goods were sent into this country from Europe, and sold exceed-

ingly low, for the purpose of breaking up the American manufactories. The manœuvre was partially successful. Soon, however, the price of foreign cloths advanced, and the manufacturers were able to resume their business. Merino sheep were imported into this country, and the price of wool considerably diminished. This kind of business, however, did not become profitable till after the passage of the tariff law of 1824, by which the duty was raised from fifteen to thirty per cent.

In 1827, a convention of those interested in woollen manufactures was holden at Harrisburg, Pennsylvania. They petitioned Congress to raise the duty on woollens imported into this country to forty per cent., with an annual increase of five per cent. till it should be fifty per cent.

In 1831, it was estimated that the gross annual product of all the woollen mills in the United States was \$40,000,000.

In 1845, there were in Massachusetts alone 178 mills for the manufacture of broadcloths, satinets, flannels, &c., and 17 for the manufacture of carpeting.

The number of woollen mills in the United States at the present time is unknown, but it is not probable that half of them are found in Massachusetts.

*Silk.* — The culture of silk was commenced in Virginia as early as 1625; in Georgia, about 1732; in Pennsylvania, in 1771; and in Connecticut, in 1760. A society in London for the promotion of the arts offered premiums to those who would plant a

given number of trees, or produce a certain number of cocoons. Several thousand dollars were thus obtained by individuals in this country from that society.

More attention is now given to the silk manufacture in Connecticut, probably, than in any other state. In 1810, the value of sewing silk and raw silk made in the counties of New London, Windham, and Tolland, was estimated at \$28,000. There is more silk made in Mansfield, Connecticut, than in any other town in the United States; three fourths of the families are engaged in it, more or less. Some make five, others ten, twenty, thirty, or fifty pounds in a year. It was said, in 1828, that from three to four tons were made in that and the neighboring towns. More or less attention has been given to it in all the states except Maine.

From time to time, efforts have been made to encourage the making of silk, but with little success.

In 1825, the subject was brought before Congress, and the committee on agriculture were requested to prepare a manual upon the culture of silk. It was said that the value of silks imported into the country that year was \$10,000,000, and the value of broad stuffs exported was only \$5,000,000. In 1828, Congress ordered the voluminous report of that committee to be published. An increased attention was given to the subject, and in 1833 and 1834 the price of mulberry-trees was enormous. Cuttings were sold at the rate of five cents a bud. Many became sud-

denly rich by cutting up and selling their mulberry trees, and as many became suddenly poor in consequence of purchasing them. Since then, no increased attention has been given to the subject.

In 1845, 22,000 pounds of sewing silk were made in Massachusetts, but most of it from imported cocoons.

*India Rubber Manufactures.*—In 1828, it was announced in Silliman's Journal that Dr. Comstock, of Hartford, had found a composition, the chief ingredient of which was caoutchouc, or India rubber, which renders cloth and other substances impervious to water. Shoes, boots, and other articles, it was said, had then been in use more than a year, and still retained their imperviousness. Of this cloth, thus prepared, he had made life-preservers, consisting of a bag, which, when fastened round the body, under the arms, may be filled with air in a minute, and retained by a stop-cock. Its buoyancy is sufficient to keep the head and shoulders above water for any length of time. They have been in use from that day to this.

In 1848, a new life-preserver was invented. It consists of an India rubber dress, which covers the entire person except the face; parts of it being inflated, the wearer is able to float in an erect or recumbent posture. It has paddles attached to it, with which the wearer may propel himself at the rate of three miles an hour. It keeps the body entirely dry and comfortably warm in cold weather. A man put on one in the spring of 1849, and went from New

York to Governor's Island, and from thence to Staten Island, and returned, having spent most of the day in the water; not even the starch in his linen was affected by dampness.

Since this discovery, India rubber cloth has been extensively manufactured for the covering of carriages, for overcoats, to be worn in the rain, for pantaloons, with feet to them, to be worn by those who are obliged to stand in the water, and for a great variety of uses.

Recently, a new gum (*gutta percha*) has been introduced to public notice, which resembles caoutchouc in many respects, and is used for similar purposes. It is found in the Malay Islands, and its peculiar characteristics were first made known by Dr. Montgomerie, of England, in 1845. Several hundred tons have been annually exported from Singapore for a few years, which shows that it is extensively used for various purposes.

*Linen.* — There is a manufactory of linen thread in Lansingburg, New York, that produces 100,000 pounds annually. It is the first and only establishment of the kind in the country.

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#### SECTION 4. *Miscellaneous Manufactures.*

ALMOST all articles used in the United States are manufactured here in greater or less quantities. Of many kinds of goods our home manufactures are



sufficient to supply the wants of the people ; yet this does not entirely exclude English articles of the same kind from our market. There are always some who prefer the European manufactures, even if they cost a little more. The distance from which they come lends some enchantment.

In the state of Massachusetts, 46,000 persons are engaged in the manufacture of boots and shoes, of which they make annually 22,000,000 pairs, or enough to furnish each inhabitant of the Union with one pair. They are sent from this to most of the other states. This business has grown up within 25 years. In 1810, the number of pairs manufactured in Massachusetts was 2,000,000, and more than half of those were made in one town, Lynn.

In 1810, the value of whips manufactured in Massachusetts was \$8,000 ; in 1845, the value of this manufacture was \$112,000 ; the increase has been almost entirely in one town, Westfield.

The value of carriages manufactured in this state, in 1810, was \$43,000 ; in 1845, it was \$1,343,000. Fifty years ago, journeys were performed on horseback. Females often rode in this way 50 or 100 miles to visit their friends. It is very seldom that an individual now rides any great distance on horseback, unless it be recommended by a physician, for the benefit of health. Connecticut and New Jersey manufacture more carriages than Massachusetts.

The manufacture of paper in Massachusetts has increased, in 40 years, from \$260,000 to \$1,750,000 ;

glass, from \$36,000 to \$760,000; clocks, watches, and gold and silver ware, from \$180,000 to \$450,000; combs, from \$80,000 to \$200,000; chairs and cabinet work, from \$410,000 to \$1,476,000. Other manufactures have increased in about the same proportion.

Steel and gold pens have come into use within 25 years. They were introduced from England, but are now manufactured in this country in sufficient quantities to supply the wants of all the inhabitants, and at a very moderate price.

At the beginning of the century, we were dependent on England for pins; now the quantity manufactured in Connecticut is sufficient to supply the market of the United States, and at a less price than they can be purchased in England.

Philosophical, astronomical, and chemical apparatus is manufactured very extensively in the United States at the present time. An academy or a college may be supplied with almost every article that is needed to illustrate any of the principles of science, without sending to Europe. Thirty years ago, very few articles of this kind were made in this country. If an air pump or an electrical machine was needed, we were obliged to wait until it could be imported.

There has been, within a few years, a very great improvement in the finish and beauty of American apparatus. The value of apparatus manufactured annually in Massachusetts alone is estimated at \$54,000. It is manufactured in some of the other states.

There is no state in the Union, probably, where the amount and variety of manufactured articles are so great as in Connecticut. In New London, Windham, and Tolland counties, with a population of about 90,000, are 99 cotton mills, 28 iron forges, 13 paper factories, 111 sets woollen machinery, 20 tin factories, 8 comb factories, 43 saddle, trunk, and harness makers; 8 brass founderies, and 82 coach and wagon factories, and many other branches of mechanical labor, too numerous to mention in detail. I find the following list of manufactured articles, viz.: \$100,000 worth of cordage; \$132,000 worth of leather; 52,400 pairs of boots; 5,865,000 pairs of shoes; 34,700 pairs of hosiery; 123 tons of iron chain; 600 scythes; 6,500 axes; 1,300 tons of hollow ware; 81,700 hats; 496,000 gallons of linseed oil; \$10,800 worth of glass; \$10,000 worth of lumber, prepared for the market; 1,500,000 shingles; and \$27,750 worth of snuff and cigars;—all this in a population less than that of the city of Boston.

In Derby are two or three villages built up and sustained by various manufactures, consisting of shirtings, broadcloths, satinets, India rubber gloves and mittens, metallic and rubber shoes, and pins. In Waterbury, an adjoining town, are iron and brass founderies, and rolling mills, cotton, wool, and paper mills, cloth and metallic button factories, and manufactures of pocket cutlery, hooks and eyes, pins, German silver, copper, brass, and silver ware, and clock and umbrella furniture,

In Meriden, the following articles are manufactured in great quantities: coffee-mills; latches; vises; Britannia tablespoons and teaspoons; German silver ditto, ditto; butter knives; table forks and dessert forks; whitened spoons; Britannia tea-pots and coffee-pots, and faucets; gimlets; iron candlesticks; copying presses; saw stretchers; iron bench screws; steel-yards; spring balances; cast-iron pumps; waffle irons; hat pins; wardrobe hooks; brace, hat, and coat hooks; friction rollers, for grindstones; and window springs. In sight of this are an extensive ivory comb factory, an iron comb factory, and furnaces, &c.

The number of clocks manufactured in Connecticut is very great. In 1842, it was said to exceed 500,000 annually; they are made both of wood and brass. A single establishment in New Haven employs 75 men, and turns out daily 200 brass clocks. Much of the work is done by machinery: the wheels are cut into shape by machinery; the clock frames are planed out by cutting irons, working on the principle of the circular saw, and which are fitted to the ogee or any other shape desired, and the pieces are left in such a state that two men, working together, by another ingenious contrivance, will glue and nail together about 200 frames per hour. This state more than supplies the United States with timepieces. In 1841, a few were exported to England by way of experiment. They were invoiced at one dollar and fifty cents each, the manufacturer's prices. They were seized at the

custom-house in Liverpool, on the ground that they were undervalued. The owner, however, succeeded in satisfying the officers that they could be made at a profit even at that low price, and they were released. They were sold at auction at an average of \$20 each. Since then, the importation of clocks into England has been very great; in 1842, it was 40,000. They are sent to Northern Europe and to China.

Pennsylvania is distinguished for the manufacture of iron. There are in the state 57 anthracite blast furnaces. They produced, in 1849, 109,168 tons of iron, and employ 4,228 men.

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#### SECTION 5. *American Art Union.*

THE object of this association is to cultivate among the people of this country a taste for the productions of the pencil and chisel, and to encourage young artists to persevere in their endeavors to perfect their skill by bringing them into notice, and opening a market for their works.

The Art Union was formed in 1838. Any one may become a member by paying five dollars annually. Every member receives annually a beautiful picture engraved by an American artist. The surplus money is expended in the purchase of pictures of American painters, which are exhibited for a year in the picture gallery at New York, and then they are drawn for by the subscribers somewhat in the

manner of a lottery. In 1847, 272 pictures were distributed by lot among the members. Some of them were worth \$100 or more, and some, probably, not worth five. The association, by purchasing so many works of American painters every year, offers an inducement to those who have a taste and skill for painting to proceed in the career of improvement.

The number of subscribers to the Art Union in 1847 was 9,666, and the amount of money received from them was \$48,733. It will probably go on increasing from year to year.

The design of the Union is to encourage the arts of sculpture and engraving, as well as painting. It has already "exercised a large influence in advancing the condition of art, in raising the standard of public opinion, and its appropriate criticism, and in holding out to American artists the certainty of reward for their toil, their study, and their care. It distributes among them annually many thousands of dollars, and by it they are stimulated to exertion, and reap their share of fortune and fame."

The moral effect of good pictures thus diffused through the country is not small.

Our engravers have, during the last fifty years, made rapid advances towards perfection. Of this any one may be satisfied who compares the engravings of the present day with those of former times.

The names of Greenough, Powers, Brown, and Crawford, as sculptors, are the "foremost men of all their time."

Several distinguished American painters have died during the last fifty years. Benjamin West, a native of Philadelphia, spent most of his professional life in England, because there he could obtain a more ample reward for his labor than in this country. He died in 1820, aged 81. More is known of him by the community at large than of any other painter this country has produced ; and yet, among those of his own profession, it is thought he owed his greatness very much to the circumstance that he had so few competitors ; his eminence "was forced upon him."

Washington Allston, who died at Cambridge, Massachusetts, in 1842, aged 63, attained a very enviable rank as a painter. He was a native of South Carolina, and was a most estimable man. His pictures were for the most part drawn from events recorded in the Scriptures. Trumbull, Inman, and Stewart, who have already ceased from their labors, were distinguished artists.

"Of our painters we may well be proud, as to their present attainment in art, and still more as to their promise of future achievement." Our countrymen have hitherto been so much occupied in the useful and necessary arts, that they could not be expected to make great proficiency in the fine arts. Many moral and physical causes combine to render it probable that we shall, at some future day, produce as eminent painters as any other nation under heaven.

SECTION 6. *Letheon, or Sulphuric Ether, Chloroform, Gun-Cotton, &c.*

IN the autumn of 1846, it was announced in the public journals that a dentist in Boston, W. T. G. Morton, had discovered a method of extracting teeth without pain. Dr. Morton, it seems, was satisfied that he could increase his business to any extent he pleased, if he could only discover a method by which he could extract and insert teeth without any pain to the patient. Having some knowledge of the fact that, by inhaling the vapor of ether, a state of insensibility could be produced, he applied to Dr. Charles T. Jackson to know if it could be done with safety. It occurred to him that it might produce such a degree of stupor that a tooth might be extracted without a consciousness of what was doing. On the 30th of September, 1846, he inhaled the vapor himself, and found that he remained in an unconscious state eight minutes. On the same day, he administered it with success to a man who called to have a tooth extracted. The man, on recovering his consciousness, did not know that any instrument had been applied to his tooth. On the 16th and 17th of October, at the suggestion of Dr. Morton, ether was administered to two patients at the hospital, who were to have surgical operations performed. The experiment was successful.

As soon as the fact was known, it was generally



applauded by the newspapers as a wonderful discovery, and the question came up, To whom belongs the honor, and who shall reap the reward?

Dr. Jackson, in a letter to M. Beaumont, published in Galignani's Messenger, in Paris, January, 1847, says, "I request permission to communicate to the Academy, through you, a discovery which I have made, and which I regard as important to suffering humanity." It appears that the idea of using ether to render a person insensible to *pain*, was original with Dr. Morton, and that Dr. Jackson did no more than give Dr. Morton some information respecting the nature of ether, and the best mode of inhaling it. But as Dr. Jackson was better known as a man of science, Dr. Morton consented to take the patent in the name of both, and Dr. Jackson sold out his share to Dr. Morton for ten per cent. of the income that might be derived from the sale of rights to use the discovery.

In February, 1847, another letter appeared in Galignani's Messenger, from Dr. H. Wells, of Hartford, Connecticut, in which he claimed to be the discoverer of the fact that the respiring of gas would produce insensibility to pain. Dr. Wells had been about the country for a few years previous, lecturing upon gases, and had often administered the exhilarating, or nitrous oxide, gas. There is no evidence that he ever administered ether. He might, in his experiments, have found that persons under the influence of the nitrous gas were insensible to pain, but he had

no right to claim that he discovered that the vapor of ether would produce that effect. The French Academy, however, conferred rewards of merit upon both Jackson and Wells, and, in 1848, the American Congress awarded to Morton the honor of the discovery.

In 1847, several sharp articles appeared in the Boston papers, some favorable to Morton, and others to Jackson. Wells committed suicide that year, and nothing more was said respecting his claims. Some spicy pamphlets were written. The result has been that, under the shelter of the smoke of controversy, every one that chose has made use of the discovery without paying Morton for the right, and that he has been actually impoverished by the attention he gave to the subject.

Soon after this, it was ascertained that chloroform, a substance previously known, which is as volatile as ether, would produce similar effects. The use of this was strongly urged, and a controversy arose, in 1848, on the question which of these vapors may be inhaled with most safety. There are two facts in regard to chloroform, and its effects, which show that ether is the safest gas. In the first place, ether contains a greater proportion of oxygen, so much as not essentially to prevent the arterialization of blood, while the patient is under the influence of it; but chloroform is composed of gases that prevent arterialization. Hence persons having weak or diseased lungs, may be greatly injured by it; many have died under

its influence. The other fact is, that chloroform, as I am told by those who have inhaled it, destroys volition for the time being, while the vapor of ether does not. Chloroform puts the one who inhales it into the power of those about him, while ether leaves him a free agent, having the power of choice.

*Gun-Cotton.* — During the winter of 1845-6, M. Schonbein, professor of chemistry in Berlin, made a series of experiments to determine the nature of ozone. His conclusion was, that it is a distinct peroxide of hydrogen, that forms with olefiant gas a peculiar compound, without oxidizing the hydrogen, or the carbon of the last-named gas. This suggested the idea that, if he should let ozone, or that mixture of nitric and sulphuric acids which, according to his theory, would produce it, act upon any organic matter, the result would be the same as when it acts upon olefiant gas. Among other things, he tried cotton, and found that it would explode like powder. In April, 1846, he went to Wurtemberg, and performed experiments at the arsenal. He loaded pistols, cannons, and mortars with it, instead of powder. In the summer of that year, he used it in blasting rocks, and in blowing up some old walls at Basle, and became satisfied that it is superior to gunpowder. The French chemists produced a similar compound in the autumn of the same year, and have claimed for their country the honor of the discovery of gun-cotton.

Schonbein is said to have sold his patent right in

England for 40,000 pounds sterling. It is manufactured on a large scale in that country. No government has yet supplied its army and navy with it, instead of powder. It was thought, at first, that it would be used in preference to gunpowder, on account of the safety of making it; but one of the shops in England, devoted to this business, was blown up in 1848.

It is said to be better for blasting than gunpowder, but none of the gun-cotton used in musketry has proved equal to that made by Schonbein. This circumstance has led some to suppose that he has not revealed to the public the whole of the secret.

*Adhesive Plaster*, made by dissolving gun-cotton in sulphuric ether. — In 1847, Dr. C. T. Jackson, of Boston, ascertained that gun-cotton was soluble in sulphuric ether. I believe he manufactured and sold it for varnish of a superior quality. Mr. J. P. Maynard, of Dedham, a medical student, wishing for a better varnish than he could find, was recommended to use this of Dr. Jackson's. In using it, his fingers were wet with it, and he soon found they stuck together so closely, that it was with great difficulty he could separate them. This suggested the idea that it might be used for an adhesive plaster. He distributed a quantity of it among surgeons, to be used by them when occasion required. It was found to be far superior to any thing of the kind ever used. In case of cuts, that gape so as to require to be drawn together with a needle, take two pieces of strong

tape, or strips of linen, and dip one edge of each in the solution, and apply one to each lip of the wound. The ether immediately evaporates, and the tape adheres so firmly that, with a needle and thread, the dry edges may be sewed, and the lips of the wound drawn together. It is a good substitute for court-plaster; if a small cut, scratch, or burn, be brushed over with it, it forms a thin, transparent, and colorless coating, impervious to air, and will usually remain till the sore is healed.

## CHAPTER VIII.

## PROGRESS OF CHRISTIAN BENEVOLENCE.

SECTION 1. *The Monthly Concert of Prayer.*

As early as 1712, a concert of prayer was proposed in Great Britain, on account of the dangers which threatened the Protestants; it was commenced and continued about one year. In 1732 and 1735, similar concerts were proposed in Scotland, but sustained only for a brief period. In 1744, a few clergymen in Scotland commenced a concert of prayer "for the effusion of the Holy Spirit on all the churches, and on the whole habitable globe." It was observed every Saturday evening, and in a more special and general manner on the first Tuesday evening of every third month. In 1746, a memorial was published, stating what had been done, and recommending the observance of it for seven years, "to all who had at heart the interests of vital Christianity and the power of godliness." That memorial was extensively circulated. President Edwards, then at Northampton, received one, and was moved by it to write a tract, entitled *An humble Attempt to promote explicit Agreement, and a visible Union of God's People in extraordinary Prayer*. This tract found its way to England, and the reading of it, more than thirty

years after its publication in this country, by some members of the Baptist Missionary Society, led them to recommend the observance of the second Tuesday of every other month as a day on which special prayer should be offered for the spread of the gospel. In 1784, Rev. Andrew Fuller proposed to the association to which he belonged to observe the first Monday evening of *every* month as a season of united prayer to God for his blessing upon the missionary enterprise. This was the beginning of the *monthly* concert of prayer. It was observed also by the friends of the London Missionary Society.

The manner of its introduction into the churches in America was briefly thus: During the darkest period of the war with England, that commenced in 1812, a clergyman in Connecticut proposed to a friend in Massachusetts that Christians should spread the condition of our common country before God in prayer. This suggestion resulted in a *weekly* concert, which was extensively observed in New England during that season of calamity. At the termination of the war, those who had enjoyed these seasons of united prayer, being unwilling to relinquish it entirely, after a few months agreed to meet on the first Monday of every month, in concert with their brethren in England, to pray especially for the success of the gospel in heathen lands. It was thought best to begin in a small way, and extend it gradually. The first meeting was holden at Litchfield, Connecticut, in 1816, at which the Rev. Mr. Mills, father of S. J.

Mills, presided. He opened the meeting by saying, "There is not a tongue in heaven or on earth that can move against the object of this meeting." Soon after, it began to be observed in many churches in different parts of the United States; and now wherever there are Christians whose benevolence is expansive, and who are waiting for the consolation of Israel and the ingathering of the Gentiles, this concert is observed.

It was for a long time observed by the churches on Monday evening, but is now more generally observed on the Sabbath evening preceding the first Monday of each month, because on that evening a greater number of persons will attend.

Before 1820, the churches introduced the custom of taking a collection for missionary purposes at the monthly concert. They felt that while they prayed "thy kingdom come," it was necessary to use the appointed means.

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## SECTION 2. *Foreign Missions.*

NEAR the close of the last century, Christians in England began the great work of missions to the heathen.

The first missionary societies that were formed in this country contemplated the sending of the gospel, not only to the new settlements, but to "the heathen;" and many have supposed they had the





foreign missionary enterprise distinctly in view. I suppose not: by the "heathen," they meant the Indians within our own borders. In 1803, the general assembly of the Presbyterian church made an appropriation for a mission among the *heathen*, and sent Rev. Gideon Blackburn to teach and preach to the Cherokee Indians. Other societies, whose constitution contemplated the sending of the gospel to "the heathen," sent it only to the Indians. I suppose, therefore, that they had not conceived the idea of sending men into foreign lands.

Those who were the agents in that movement which resulted in the formation of the American Board, were undoubtedly the first movers in the foreign missionary enterprise in this country.

*The American Board.* — In 1807, three students in Williams College conversed together on the subject of foreign missions, and, in the latter part of the summer of that year, spent a day in fasting and prayer to God for direction. Their names were SAMUEL J. MILLS, of Torrington, Connecticut, GORDON HALL, of Tolland, Massachusetts, and JAMES RICHARDS, of Plainfield, Massachusetts.

In the spring of 1808, they, with some others, formed themselves into a society of inquiry on the subject of missions. That society still continues, and similar societies have since been formed in other colleges. The first measure they adopted was, to republish and put in circulation two missionary sermons, one by Dr. Livingston, and the other by Dr.

Griffin. They visited clergymen, and spread before them their wishes, and asked what they should do. They went to other colleges, especially to Yale and Middlebury, and infused into them the leaven of a missionary spirit.

In 1809, Hall and Mills were at Andover, where they found three other kindred spirits, Judson, Newell, and Nott. They agreed to unite their efforts, and effect, if possible, the establishment of a mission in foreign lands.

June 25, 1810, a meeting was holden at Andover, at which many clergymen were present, for prayer and consultation. On the 27th, the General Association of Massachusetts met at Bradford, which these young men attended. They made known to that body their feelings and purposes, and asked what they should do.

The association referred the subject to a committee, who reported, on the 29th, the following:—

“That there be instituted by this association a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means, and of adopting and prosecuting measures for promoting the spread of the gospel in heathen lands.”

It was voted, “that the board consist of nine members, to be chosen, in the first instance, by this body, and afterwards five by the Massachusetts and four by the Connecticut Association.”

The members chosen were Rev. Joseph Lyman, D. D.; Rev. Samuel Spring, D. D.; Rev. Samuel

Worcester; William Bartlett, Esq.; and Deacon S. H. Walley, of Massachusetts; — Governor John Treadwell; Rev. Timothy Dwight, D. D.; Rev. Calvin Chapin, D. D.; and General Jedediah Huntington, of Connecticut.

They held their first meeting at Farmington, Connecticut, September 5, 1810, adopted a constitution, and appointed Rev. Samuel Worcester secretary.

Mr. Judson was sent to England to confer with the London Missionary Society, and to see if the young men who were waiting to be sent abroad could be supported by that society for a time, wholly or in part. The society declined doing it, and expressed a hope that the American churches, when appealed to, would send out, not only four, but forty.

September 18, 1811, the Board met at Worcester, and decided to send their first mission to India, to the Burman empire. At the beginning of 1812, there was an opportunity to send them out; the Board had only \$1,200 at its disposal, and needed \$5,000. At first, only one of the prudential committee was in favor of incurring so great a risk, and of running in debt \$4,000. On mature deliberation, they concluded to send them. Judson and Newell, with their wives, sailed from Salem February 19, 1812; and Hall, Nott, and Rice, from Philadelphia, on the 20th. Before they sailed, the treasurer of the Board had received \$6,000.

In the summer of 1812, the Board was incorporated by the Massachusetts legislature, with power to elect

its own members, to fill vacancies, and to add to its numbers.

The following table embodies much information respecting the meetings of the Board and the progress of the work:—

<i>Time of Annual Meeting.</i>	<i>Place of Meeting.</i>	<i>Preachers and Texts.</i>	<i>Annual Income.</i>
Sept. 1810	Farmington.		
" 1811	Worcester.		\$ 999
" 1812	Hartford.		13,611
" 1813	Boston.	Pres. Dwight. John x. 16.	11,361
" 1814	New Haven.	Dr. J. Richards. Eph. iii. 8.	12,965
" 1815	Salem.	Dr. C. Chapin. Ps. xcvi. 10.	9,993
" 1816	Hartford.	Pres. Davis. Ps. cxix. 96.	12,501
" 1817	N. Hampton.	Pres. Appleton. 1 Cor. i. 21.	29,948
" 1818	New Haven.		34,797
" 1819	Boston.	Dr. J. Lyman. Isa. lviii. 12.	37,530
" 1820	Hartford.	Pres. Nott. Mark xvi. 15.	39,949
" 1821	Springfield.	Dr. J. Morse. Ps. ii. 8.	46,354
" 1822	New Haven.	Dr. Miller.	60,067
" 1823	Boston.	Pres. Day. Neh. vi. 3.	55,758
" 1824	Hartford.	Dr. S. Austin. Gal. i. 15, 16.	47,483
" 1825	Northampton.	Pres. Bates. John viii. 32.	55,716
" 1826	Middletown.	Pres. Griffin. Matt. xxviii. 18-20.	61,616
Oct. 1827	New York.	Pres. Bates. Eph. i. 3.	88,341
" 1828	Philadelphia.	Dr. J. Rice. 2 Cor. x. 4.	102,009
" 1829	Albany.	Prof. Alexander. Acts ii. 18.	106,928
" 1830	Boston.	Dr. De Witt. Matt. ix. 37, 38.	83,019
" 1831	New Haven.	Dr. L. Woods. Isa. lxii. 1, 2.	100,934
" 1832	New York.	Drs. McAuley, Skinner, and Beman.	130,574
Sept. 1833	Philadelphia.	Dr. W. McMurray. 2 Cor. x. 4.	145,844
Oct. 1831	Utica.	Dr. G. Spring. Matt. x. 6.	152,386
" 1835	Baltimore.	Dr. Miller. Numb. xiv. 21.	163,340
Sept. 1836	Hartford.	Dr. J. Codman. Matt. x. 8.	210,407
" 1837	Newark.	Dr. J. McDowall. Acts iv. 12.	254,589
" 1838	Portland.	Dr. Humphrey.	230,642
" 1839	Troy.	Dr. McAuley. Isa. xi. 9.	227,491
" 1840	Providence.	Dr. Beman. Ps. lxxii. 17.	241,691
" 1841	Philadelphia.	Dr. J. Edwards. Zech. iv. 6.	235,189
" 1842	Norwich.	Dr. W. R. De Witt. 2 Cor. v. 15.	318,396
" 1843	Rochester.	Dr. Skinner. Phil. iii. 13.	244,224
" 1844	Worcester.	Rev. A. Barnes.	236,394
" 1845	Brooklyn, N. Y.	Pres. Hopkins. Ps. lv. 22.	255,112
" 1846	New Haven.	Dr. Hawes.	262,073
" 1847	Buffalo.	Dr. Magie.	209,365
" 1848	Boston.	Dr. J. Ferris. Matt. vi. 10.	254,056
" 1849	Pittsfield.	S. H. Cox, D. D. Dan. vii. 27.	291,705
" 1850	Oswego.	R. S. Storrs, D. D. 1 Cor. xv. 58.	251,862

The following are some of the more important events that have transpired. For a history of the missions of the American Board, the reader is referred to

one prepared by Rev. J. Tracy, and to the *Missionary Herald*.

About 1816, Rev. Edwin Dwight found a Sandwich Island boy in New Haven, sitting alone upon the steps, and crying. His name was Henry Obookiah. Much sympathy was manifested for him, and there being some other foreign youths in the country, it was thought advisable to establish a school, in which they and others might be educated, and, if suitable persons, sent back to their native land as missionaries. The General Association of Connecticut moved in the matter, and appointed a board of agency, and at the same time it was under the control of the American Board.

The school was located at Cornwall, Connecticut, and went into operation in May, 1817, under the care, temporarily, of Mr. Dwight, until the principal, Rev. Heman Dagget, was able to begin his labors. It was called the Foreign Mission School, opened with twelve scholars, and sometimes had more than thirty. It was discontinued in November, 1825, partly on account of the friction occasioned by its being controlled somewhat by two bodies, and partly because the same end could be reached in other ways at less expense.

In 1825, the United Foreign Missionary Society, under the control of the General Assembly, and having its centre of operations at New York, became a constituent part of the American Board. During this year, an Indian of the Cherokee tribe, named George

Guess, invented an alphabet of eighty-five characters, which represent all the sounds in that language. As soon as an Indian has learned these eighty-five sounds, and their characters, he is able to read. The discovery was, and is still, regarded as wonderful, from the fact that Guess, when he made the discovery, was only partially educated.

In 1826, the U. S. armed schooner *Dolphin*, commanded by Lieutenant Percival, arrived at Honolulu, Sandwich Islands; and finding that the king and his council had enacted a law prohibiting females from going on board ships, the commander and crew were enraged, and made a riotous assault upon some of the king's buildings, and upon some of the missionaries. Similar scenes were witnessed at Lahaina.

In 1827, the same law called forth the rage of the officers and crew of an English whale ship. They fired upon the mission at Lahaina; the excitement was tremendous. As soon, however, as the intelligence of these things reached America and England, their conduct was condemned, and public sentiment sustained the islanders.

During this year, two Catholic priests and six seculars, from France, took up their residence at the islands.

In 1831, the priests and seculars were sent from the islands, by the order of the government, to California.

In 1832, the missionary operations of the Reformed Dutch Church were blended with those of the American Board.

In 1836, those who were most earnest in their opposition to slavery began to complain that the Board was pro-slavery, that it had purchased slaves, and held them in bondage.

In 1839, the French frigate *L'Artemise* arrived at the Sandwich Islands to avenge the insult upon France for sending away the Catholic priests. The commander, Captain Laplace, demanded the admission of Catholic priests, the toleration of the Catholic religion, a site for a church, that brandy and wine should be admitted, and that the duty on them should not exceed five per cent., and a deposit of \$20,000 as a pledge that these demands should be fully granted. He declared it to be his purpose to commence a war upon the islands in twenty-four hours, if they refused to comply with his requisition. The islanders were forced to submit, and so Catholic priests and brandy were admitted. France, by this tyrannical act, got herself a bad name, but the Catholic religion has made very little progress in the Islands.

In 1840, several remonstrances were sent to the Board, calling upon them not to send agents to collect money of slaveholders. The Board was charged with sending out missionaries who were slaveholders, and subsequently were called upon to prohibit the admission of slaveholders to the mission churches.

The meetings of the Board every year since, till 1849, have been perplexed with the slavery question in some form. The subject has been referred to a

committee at each anniversary, the reports of which may be found in the annual reports of the Board. In 1849, no memorials on this subject were presented, and no discussion had; it is believed the ferment which the leaven of slavery has produced has now ceased, and its meetings in future will be characterized, it is hoped, by an all-pervading sense of the divine presence.

The following table will show the progress of the work by comparing its strength at different periods:—

	Missions.	Stations.	Ordained Missionaries.	Missionaries and Assistants.	Including Natives.	Presses.	Churches.	Communicants.	
1819	7	7	23	81	81				
1829	13	46	44	225	266	7	30	770	Printing in 9 lang.
1839	26	77	136	375	481	24	52	7,311	
1849	25	103	159	407	537	11*	87	25,372	Printing in 30 lang.

The following is a list of the secretaries of the Board:—

Rev. Samuel Worcester, D. D.,	appointed 1810,	died 1821.
Jeremiah Evarts, Esq.,	"	1821, " 1831.
Rev. Elias Cornelius, D. D.,	"	1831, " 1832.
" B. B. Wisner, D. D.,	"	1832, " 1835.
" R. Anderson, D. D.,	"	1832.
" David Greene,	"	1832, resigned 1848.
" W. Armstrong, D. D.,	"	1835, died 1846.
" S. B. Treat,	"	1847.
" S. W. Pomeroy, D. D.,	"	1848.

*Union Missionary Society.*—This society was

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\* Establishments; the number of presses not known.



organized at Hartford, August, 1841. Its immediate object was to support a mission among the Mendians, in Africa, the tribe to which the Amistad captives belonged; another object was to open a medium through which those who had become disaffected with the American Board could send the gospel to heathen nations. This society was remodelled by a convention holden at Syracuse, New York, September, 1846, and is now called

*The American Missionary Association.* — It has missions at Mendi, Africa, on the Island of Jamaica, among the fugitives in Canada, among the Ojibwas, and they support one missionary at the Sandwich Islands, Rev. J. S. Green, and wife. They have established a mission in Siam, having purchased the property of the American Board in that place. Receipts in 1849, \$22,000. The society has eleven ordained missionaries, and in the field, or about to enter it, forty-three Americans and four native assistants.

This society supported wholly, or in part, seventeen home missionaries the last year. The society's place of business is at New York; Rev. George Whipple, corresponding secretary.

*Baptist Missions.* — The Rev. Messrs. Judson and Rice, two of the first missionaries of the American Board, became Baptists on their way to India. Mr. Judson was sustained by the English Baptist mission, while Mr. Rice returned to America, to attempt the organization of a board of missions among the Baptists. The intelligence of the change of sentiments

in Judson and Rice reached this country in February, 1813; its effect was electrical; a missionary society was organized in Boston soon after. Mr. Rice came and visited the Baptist churches, and other associations were organized. In May, 1814, a convention was holden at Philadelphia, where was organized the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions. It meets triennially, and the board of managers annually. The missionary rooms are in Boston.

The following table embodies many facts:—

<i>Year.</i>	<i>Place of Meeting.</i>	<i>Preachers and Texts.</i>	<i>Income.</i>
1814	Philadelphia.	Dr. R. Firman. Matt. xxviii. 20.	\$5,850
1817	"	Dr. T. Baldwin.	
1820	"	O. B. Brown.	
1823	Washington.	Dr. W. Stoughton. Acts xxviii. 15.	7,697
1826	New York.	J. Mercer. Matt. xxviii. 19.	
1827	Boston.	W. Yates.	
1828	New York.	W. T. Brantley. Phil. ii. 16.	3,944
1829	Philadelphia.	Dr. Sharp.	
1830	Hartford.	C. G. Somers.	
1831	Providence.	B. Babcock, Jr. Ps. lxxvii. 1, 2.	42,496
1832	New York.	President Wayland. Rom. vii. 13.	
1833	Salem.	Dr. B. Stow. 1 John ii. 6.	
1834	New York.	W. R. Williams. 2 Cor. x. 15, 16.	
1835	Richmond.	S. H. Cone. Acts ix. 6.	
1836	Hartford.	E. Galusha. Luke x. 2.	
1837	Philadelphia.	C. G. Somers. Ps. lxxii. 19.	50,000
1838	New York.	Dr. B. Stow. Acts xii. 24.	36,315
1839	Philadelphia.	J. B. Taylor. Luke xxiv. 46, 47.	53,000
1840	New York.	Dr. B. T. Welch. John iii. 8.	57,781
1841	Baltimore.	Dr. R. Fuller. John xii. 32.	56,948
1842	New York.	Dr. R. E. Pattison. Ps. lxxxvii. 7.	52,137
1843	Albany.	Dr. P. Church. Col. i. 29.	47,151
1844	Philadelphia.	Dr. S. W. Lynd. 1 Cor. i. 21.	62,062
1845	Providence.	G. B. Ide. Is. xl. 9.	71,876
1846	Brooklyn.	Dr. G. W. Eaton. 1 Tim. i. 11.	85,009
1847	Cincinnati.	Dr. B. Stow. Matt. xxvii. 45, 51-3.	
1848	Troy.	J. N. Granger. Gal. ii. 9.	
1849	Philadelphia.	M. J. Rhees. Phil. ii. 5,	88,902

The Baptist Board have received from the United States government considerable sums for the support of schools among the Indians. The receipts in the above table are designed to include only the church contributions and voluntary donations.

The debt of this society in 1849 was \$24,000.

The following table will show the state of the society's missions at different periods :—

	<i>Preachers.</i>	<i>Including Assistants.</i>	<i>Including Native Helpers.</i>	<i>Cherches.</i>	<i>Communicants.</i>
1824	9	28		4	
1834	28	72	105	16	1,500
1849	49	109	303	148	11,534

They occupy one hundred and ninety-eight stations.

*Missionary Society of Methodist Episcopal Church.*—This society was organized in 1819, at New York, and approved by the General Conference in 1820. It has a foreign and a domestic department. The foreign missions of the society are four—Liberia, South America, Oregon, and China. In 1849, there were 55 persons laboring at these stations as preachers, teachers, and mechanics, and the number of communicants 1,379. In the domestic field the society has 414 persons, employed among the Germans, Indians, and Swedes, and in destitute portions of the United States and territories. The amount of the society's receipts for the year ending May, 1849, was \$84,405.

At the organization of the society, it included the Methodists in all the states in the Union. In consequence of the abolition sentiments of the northern portion of the church, they refused to coöperate with the southern; and at the General Conference, holden in New York, in 1844, a separation was agreed upon. Those residing in the slave states constitute the Methodist Episcopal Church *South*. This portion of the church has a missionary society, the receipts of which, for the year ending April, 1848, was \$62,613.

It has 2 missionaries in China.

"	"	33	"	among the Indians.
"	"	7	"	the Germans.
"	"	130	"	the slaves.
"	"	64	"	in Texas.

Total, 236.

The amount of receipts from the whole church, north and south, for missionary purposes, was, in 1820, \$823; in 1830, \$13,128; and in 1840, \$116,941. Total receipts in twenty-one years for foreign and domestic missions were \$638,851.

*Protestant Episcopal Missions.*—The Domestic and Foreign Missionary Society of the Episcopal Church was organized in 1820.

In 1835, the organization was changed, and it is now called the Board of Missions, &c. A board of thirty members is elected by the triennial convention, which conducts the missionary operations in the interim. It had, in 1835, three missionary stations in

foreign lands — Greece, China, and Africa. It had five missionaries, five female, and five native helpers. The receipts for the year ending May, 1835, were \$26,154.

In 1843, it had, in addition to the above, a station on the Island of Crete, one at Constantinople, and one in Texas. The number of ordained missionaries was then twelve, and of assistants twenty-five. The receipts for that year were \$35,197.

*Missions of the Free-will Baptists.* — There are in the United States 55,000 communicants in this denomination. Their attention was called to the subject of missions by Rev. Amos Sutton, an English missionary, who visited this country in 1833, and organized a society. In 1834, he made a tour through the states, preaching on missions. He sailed for India in 1835, taking with him two missionaries and their wives from this country. In 1843, the receipts of the society were \$3,502.

*General Assembly's Board of Missions.* — In 1802, the Western Missionary Society was formed at Pittsburg. In 1825, it was transferred to the United Foreign Missionary Society, at New York, which soon after was transferred to the American Board, so that the Presbyterian church had then no distinct foreign missionary organization. Believing that, as a church, they ought to engage in this work, a society was organized at Pittsburg, in October, 1831, which held its first annual meeting in May, 1833; its receipts were \$16,000. In 1834, it had sixteen mis-

sionaries, at three stations. The receipts for the year ending 1835 were \$17,000.

In 1837, the General Assembly appointed a board of missions, consisting of forty ministers and forty laymen, one fourth of whom go out of office annually. The Western Society committed its work to this board, and New York became the centre of its operations.

The summary of the reports of 1839 and 1849 will present a view of the progress of the board : —

	<i>Receipts.</i>	<i>Clergy.</i>	<i>Assistants.</i>	<i>Total.</i>	<i>Missions.</i>
1839	\$ 56,149	21	32	53	6
1849	110,534	51	77	128	16

The amount contributed by all the churches, of all denominations, in the United States, for the year ending in the summer of 1849, for foreign missions, may be stated in round numbers at \$650,000. Of this sum \$566,000 was paid by churches that contain 642,000 members, and \$84,000 by churches that contain 1,137,000 members.

### SECTION 3. *Home Missions.*

In the latter part of the last century, the attention of Christians began to be directed to the condition and wants of the new settlements of our country.

The General Assembly of the Presbyterian Church commenced this work on a small scale in 1789. The

Connecticut Missionary Society was formed in 1798, though some churches in Connecticut had done something as early as 1792. The Berkshire and Columbia Missionary Society, comprising the churches of Berkshire county, Massachusetts, and Columbia county, New York, was organized in 1798, and the Massachusetts Missionary Society May 28, 1799.

The leading object of these societies was to propagate the gospel in the new settlements; most of the missionaries were sent to Central New York, and a few to the province of Maine. At the beginning of the century, such men as Jedediah Bushnel, Seth Williston, and James Hotchkiss, young and zealous in the work of their Master, were laboring as missionaries in what was then the far west. Bushnel went to his grave in 1846, aged 77; Hotchkiss still lives, at the age of threescore and ten, having completed a history of the changes that have taken place in Western New York during the last fifty years; and Williston, at the advanced age of fourscore years, is speaking through the press about the millennial glories seen in the shadowy distance, and is urging the disciples of Christ to prepare for its coming.

Some of the societies I have named, and many of those subsequently organized, were authorized by their constitution to send the gospel to heathen nations. Hence it is said they had conceived the idea of what is now called foreign missions. It is probable that, by the "heathen," they meant the American Indians.

The idea of home mission, in its strict sense, was not clearly comprehended till about 1816. Christians were not aware that it was their duty to aid and encourage feeble churches, scattered about in the midst of those that were contributing money to sustain ministers in the new settlements. None of the societies I have named were authorized to expend any part of their funds for the support of missionaries at home.

In 1816, a Domestic Missionary Society was formed in Connecticut, the object of which was "to build up the waste places in that state." In 1818, a Domestic Missionary Society was formed in Massachusetts. In each of these states there were two organizations, one for sending the gospel to the new settlements and heathen nations, and the other for assisting feeble churches at home. In Connecticut, the two associations have still a nominal existence, though, I believe, separate collections are not taken by the churches for their support. In Massachusetts, they were united July 11, 1827.

In 1802, the General Assembly of the Presbyterian Church appointed a standing committee of missions, and in 1816 a board of missions was instituted, which began to act with considerable efficiency in 1830, but did not put forth all its energies till after the division of the Assembly in 1837.

The following are some of the missionary societies organized in the early part of this century : —

The New Hampshire Society, 1801.



The New Jersey Society, 1801.

The Western Society, at Pittsburg, 1802.

The Hampshire County Society, 1802.

The Piscataqua, including a few churches in New Hampshire and some in Maine, 1803.

The Vermont Society, 1807.

The Rhode Island, which is strictly a *home* missionary society, 1820.

The United Domestic Missionary Society of New York, 1822.

As might be expected, many of these societies sent their missionaries to the same region, and were in danger of crowding too many into one section of country, and of leaving other fields uncultivated. As early as 1820, some attempts were made to unite the societies in New England under one board of directors. These efforts were, however, ineffectual. In May, 1826, the American Home Missionary Society was formed in the city of New York, the Domestic Missionary Society of that state being the nucleus around which other state societies were gathered. The state societies in New England make the collections, and use so much of the money as is needed in their own state, and pay over the balance to the American Society.

The Rev. Absalom Peters, D. D., was secretary of the American Home Mission Society from May, 1826, to October 23, 1837. He was succeeded by Rev. Milton Badger, D. D., and Rev. Charles Hall, D. D., associate secretaries. Dr. Badger was asso-

ciated with Dr. Peters three years previous to his resignation, and Dr. Hall had been an assistant for eight years.

At the end of the first year, (1827,) the society reported 169 missionaries, 101 of whom had been appointed by the Domestic Missionary Society.

The following table will show the condition of the society at different periods :—

	<i>Receipts.</i>	<i>Number of Missions.</i>	<i>Number of Churches.</i>
1827	\$ 18,140	169	196
1836	101,565	755	1,000
1839	82,564	665	794
1845	121,946	943	1,285
1850	157,160	1,032	1,576

The diminution of the receipts of the society from 1836 to 1839 was occasioned by the pecuniary embarrassments of the country, and the general disaster that befell, in 1837, almost every branch of worldly enterprise. It palsied the hands of the benevolent, from which they did not recover for eight years. In 1844, the contributions again reached the point they had gained in 1836.

In 1847, two missionaries were sent to Oregon by the American Home Mission Society; they went to their field of labor *via* Cape Horn and the Sandwich Islands. It is a fact worthy of notice that the easiest way to get to the most remote settlement in our country, at that time, was by a voyage half round the world.

In November, 1848, the society sent two missiona-

ries to California. On their arrival, in the early part of 1849, after the opening of the gold mines, they were received by the people, and settled, with a salary of \$2,500 each. It may seem to future generations as though this was an enormous salary to be paid by a people dwelling in tents; but let them be told that the recent discovery of gold made money plenty, and the means of living so high, that \$2,500 in California was equal to no more than \$400 in Iowa.

The General Assembly, I have said, first commenced the work of home missions in an organized form. It did, however, comparatively nothing. During 40 years, or from 1789 to 1829, it sent out only 769 missionaries, and contributed only \$77,941 to their support, or less than \$2,000 a year.

In 1829, the Assembly's board sustained 101 home missionaries, and raised \$15,000 for that object. In 1839, it sustained 260 missionaries, who preached to 260 congregations, and the churches contributed to that cause \$41,759. This was given by those churches connected with the old school Assembly. The churches belonging to the new school Assembly have always sustained the American Home Missionary Society, and many of the churches that are now old school, previous to 1837. Since this last date, the churches in the old school connection have given all their support to their own missions.

Many of the early missionaries to the new settlements were pastors of churches, who were sent out

for three months; their churches at home being supplied during their absence by the neighboring ministers.

The American Baptist Home Missionary Society was instituted in 1832; and in 1843, by the aid of its auxiliaries, sustained 368 missionaries and agents: the receipts, in that year, were \$40,583. In 1848, the receipts of the parent society, not including auxiliaries, were \$26,136, and its missionaries 156. The parent society does not include in its summation what is done by auxiliaries.

The Methodist and Protestant Episcopal churches have missionary societies, but their home and foreign operations are managed by the same officers, and only one collection is made for both objects.

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#### SECTION 4. *American Bible Society.*

THE first society formed in this country to promote the diffusion of the sacred Scriptures, and for supplying destitute families gratuitously, was the Philadelphia Bible Society. It was organized in December, 1808, and, on application to the British and Foreign Bible Society, it obtained a donation of 200 pounds sterling. This was given to enable the society to print an edition of the Bible in the German language. The New York Bible Society, at a later period, received from the same source 200 pounds to enable it to print an edition of the Bible in the French

language, and the Delaware Bible Society received 100 pounds. Most of this money was received from England, at a time when the two countries were on the eve of, or actually engaged in, war with each other. In 1809, the Massachusetts, the Connecticut, the New York, and the Maine Bible Societies were formed. In 1810, the Georgia, and the Merrimac, at Newburyport, were formed ; in 1811, the New Hampshire, New Jersey, Albany, and Salem, Massachusetts, societies were formed ; in 1812, the Vermont, Nassau Hall, and Washington County, New York ; in 1813, the Virginia ; in 1814, the Connecticut Reserve, Ohio, the Middlesex County, Massachusetts, Norfolk, Virginia, and Fairfield County, Connecticut, were organized.

In the summer of 1814, an article was published in the *Panoplist*, Boston, recommending the formation of a National Bible Society. This was followed by others in 1815. The plan, it is said, originated in the New Jersey Bible Society. If so, then those articles in the *Panoplist* were written by some member of that society. The New Jersey society asked counsel of the managers of the New York society, who approved of the plan, and recommended that the Hon. Elias Boudinot, the venerable president of the New Jersey society, should fix the time and place of a meeting of delegates from the various Bible societies, and issue a circular invoking such a meeting.

In that circular it is said, " From the most correct

information that has lately been received, it has become evident that the demand for Bibles in the remote and frontier settlements of our country is far beyond the resources of the several Bible societies now existing in the United States."

The writer says, in conclusion, that such a society, "I have not the least doubt, will, in time, in point of usefulness, be second only to the parent institution, (the British and Foreign Bible Society,) will shed an unfading lustre on our Christian community, and will prove a blessing to our country and the world."

Dated January 31, 1816.

The convention met on the second Wednesday of May, in the city of New York, when it appeared that 60 persons were present, representing 35 Bible societies. A constitution was adopted, and officers chosen.

The following is the list of its presidents and secretaries:—

Hon. Elias Boudinot, LL. D., was president from 1816 to 1821. He died October 24, 1821, aged 82. Hon. John Jay was chosen president in May, 1822, and died May 17, 1829, aged 83. He resigned on account of the infirmities of age, in 1828, and Richard Varick, Esq. was his successor. He died July 30, 1831, aged 79. Hon. John Cotton Smith succeeded him, and died December 7, 1845. He was succeeded by Hon. Theodore Frelinghuysen, LL. D.

For many years the secretaryship of the society was filled by clergymen in New York. There were

two, and sometimes three or four. The following persons have been secretaries :—

Rev. J. M. Mason, D. D., who died December 8, 1829, aged 60. Rev. J. B. Romeyn, D. D. Rev. J. Milnor, D. D., from 1820 to 1839; died April 8, 1845. Rev. S. S. Woodhull, D. D., from 1820 to 1825; died 1825. Rev. T. McAuley, D. D., from 1825 to 1839. Rev. C. G. Somers, from 1825 to 1833. Rev. N. Bangs, D. D., 1827. Rev. J. C. Brigham, D. D., from 1827 to the present time. Rev. S. Cone, from 1833 to 1835. Rev. E. S. Janes, D. D., from 1839 to 1843. Rev. N. Levings, D. D., from 1843 to January 10, 1849, at which time he died, aged 53. Rev. S. J. Prime, from 1849 to 1850.

There was no secretary who devoted his whole time to the business of the society till Dr. Brigham was appointed, in 1827. He was aided by clergymen in New York till 1839, when it was deemed expedient to have two secretaries permanently employed. Dr. Janes was then appointed. In 1843, he was appointed a bishop in the Methodist Episcopal church, and Dr. Levings succeeded him. It at length became necessary, on account of the enlargement of the society's operations, to have another secretary. Immediately after Mr. Prime commenced his labors, Dr. Levings died; and, at the expiration of the year, Mr. Prime resigned.

The treasurers of the society have, for the most part, been men of business in New York, who have performed the duties of the office gratuitously. The

first were Richard Varick, W. W. Woolsey, John Adams, and Hubert Van Wagenen. In 1818, John Nitchie was appointed general agent and accountant. In 1836, he became treasurer, and Joseph Hyde, Esq. general agent. Mr. Nitchie died January 3, 1838, and Mr. Hyde still continues general agent, and is also assistant treasurer.

The house occupied by the society was built in 1822, and cost \$22,500. In it was a printing office, bindery, depository, and rooms for the officers of the society. In 1829, it was found necessary to erect a new printing office, to enable the society to manufacture books to meet the demand. A building for that purpose was erected on the opposite side of the street, at an expense of \$14,500. Its location was inconvenient, and, still more room being wanted, the society, in 1831, having an opportunity to purchase two lots adjoining the first house, did so, and, having sold the house and lot built in 1829 for what it cost, erected two new buildings on these lots, for \$11,050. In 1849, an additional story was put upon the original building, making a building 100 feet on Nassau Street, four stories high, and 100 feet on Theatre Alley, connected by the depository. So that the buildings cover an area of about 7,000 square feet.

In May, 1829, the society resolved to supply every destitute family in the United States with a copy of the Bible in the course of two years, provided the auxiliary societies would coöperate, and furnish the means. In 1832, it was announced that the work



was nearly completed, and that provision had been made for finishing it. On account of the greatness of the work, and the difficulty of performing it, it is likely that many counties were overlooked, and, in consequence of the continual influx of foreigners, and the constant emigration from the old states to the new, many families must undoubtedly have been omitted.

In 1833, it was proposed to supply the destitute families of the world, who were able and willing to read the Bible, with a copy of the same, within a definite period, provided other national societies would unite with the American Society in the effort. The British and Foreign Bible Society considered the undertaking too vast, and not concurring, the project was abandoned for the present.

In 1835, the society resolved, by the aid of the friends of the Bible, to supply all the children in the United States under 15 years of age, who were able to read, with a copy of the Scriptures. Much was done in successive years for the accomplishment of this object, but the time has not yet come when we can say every child and youth has a Bible he can call his own.

In 1835, Dr. S. G. Howe, of Boston, caused to be printed the New Testament in raised letters, for the blind. It was done chiefly at the expense of the American Bible Society. See *Blind Asylums*, Chapter III.

The receipts of the society have been, at different

periods, as follows : in 1820, \$41,361 ; in 1825, \$50,167 ; in 1830, \$149,267 ; in 1835, \$100,806 ; in 1840, \$97,355 ; and in 1849, \$251,970.

The great advance in 1830 was in consequence of the resolution to supply every family in the United States in two years.

The reduction in prices has been considerable within 30 years.

The *minion* Bible, sheep, lettered, cost, in 1820, sixty cents ; in 1849, thirty-seven and a half. The *nonpareil*, sheep, lettered, in 1828, fifty cents ; in 1849, twenty-five cents. The nonpareil testament, in 1830, 12 cents ; in 1849, six cents. The reduction in prices of those which are in extra binding has not been as great.

As early as 1820, the society began to collect a library of Bibles in various languages, of versions, translations, concordances, and other books throwing light upon the history of the sacred Scriptures. It is supposed that most of them have been given to the society by benevolent individuals. Many of these books are rare, and of great value. The library now contains between 1200 and 1500 volumes.

The society has eight steam power presses constantly employed, some of which are so large, that they can print 40 pages of the common 12mo. Bible at one impression ; and such is the rapidity of their motion, that they throw off 780 such sheets, or 31,200 pages, in an hour.

In July, 1835, the managers of the Bible Society

learned that the Bible, translated into the Burman language by Dr. Judson, of the Baptist mission, and which they had aided in printing, had words signifying *immerse* and *immersion*, instead of *baptize* and *baptism*. The society, being composed of different denominations, by their constitution was required to circulate the Bible in common use — King James's version. The managers understood that they were not authorized to expend their funds for printing translations of the Bible made on different principles. The common versions of the Bible have merely transferred the word *baptize* from the Greek, without translating it. They maintained that they could not consistently patronize an edition of the Bible that translated those words according to the views of a particular sect. These facts, when made public, were a theme for much discussion and controversy for several years. The result was, that many of the Baptist denomination withdrew their support from the American Bible Society, and organized one which allows them to appropriate funds to aid in printing Baptist Bibles at the mission stations. It was organized in 1837, and is called the American and Foreign Bible Society. The receipts of this society, in 1848, were \$31,521. Prior to May, 1848, it had published 300,000 volumes in foreign lands, containing the whole Bible or a part of it, and 262,734 at its depository in New York. They have published the New Testament in German, French, and Italian.

The Baptist society publish the common version in English. In 1850, an effort was made to substitute in its place a new translation, in which *immerse* should be used instead of *baptize*. The society rejected the proposal, and a new society has been organized, of which Rev. S. Cone, of New York, is president. This society intends to publish a Baptist Bible.

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#### SECTION 5. *Tract Societies.*

THE domestic missionary societies very early adopted the practice of supplying their missionaries with religious books for distribution in the new settlements. In 1807, a Tract Society was formed in Connecticut for the purpose of publishing tracts, of eight or ten pages on an average, for sale to those who were in the habit of distributing religious books. Its receipts during the first year were \$568; with this they published 48,000 tracts, stitched in blue covers. Those who subscribed to the funds received a certain amount.

The Vermont Tract Society was formed in 1808, and the New York Tract Society in 1812.

In the spring of 1814, the New England Tract Society was formed, and in 1816 was incorporated by the Massachusetts legislature. A little more than \$3,000 were subscribed at its formation, or soon after, and 300,000 tracts were published the first year, embracing fifty different kinds. In the preamble of the

constitution of the society, it was said that tracts had been distributed in this country for about twelve years, in which Christians in New England had taken an active part. None of the societies that had been formed, however, were on a plan sufficiently extensive or permanent to answer the purposes for which such an institution was needed.

The first tract societies were formed in Europe, and were suggested by the labors of Voltaire, who published small books, of an infidel character, for gratuitous distribution among the common people, for the overthrow of Christianity. The friends of religion, deriving a hint from his efforts, made use of the same means for the defence of the cause that was dear to their hearts, and thus foiled the enemy by turning against him his own weapons.

The whole amount of money received by the New England Society during the first five years was in donations \$3,145, and for tracts sold \$7,913.

In October, 1822, Mr. William A. Hallock, having just completed his course of study at Andover, was commissioned to act as agent of the society for one year. He was the first person ever employed in this country in such an agency for so long a time.

In June, 1823, the New England Tract Society, by an act of the legislature, took for its name the American Tract Society. Andover continued to be the centre of its publishing operations until 1826, though it had a depository in Boston, and an agent there, through whom business could be transacted.

The original design of the society was to manufacture tracts for sale to those who wished to buy for their own use or for distribution.

The receipts of the society for the year ending May, 1825, from sales and donations, was \$10,802, and for the year ending May, 1826, \$6,335. The Christian Almanac was commenced in 1821.

The American Tract Society, the centre of whose operations is at New York, was organized in May, 1825, and held its first anniversary in May, 1826. Rev. W. A. Hallock was appointed corresponding secretary, which office he has holden to the present time. It was an independent society. During the first year of its existence, a plan of union was formed between it and the society at Boston, and the union consummated. The national society, by this arrangement, selects and prints all the tracts. Consequently, when the Boston society ceased to print, Andover ceased to be the centre of its operations, and the depository was wholly removed to Boston, and occupied separate rooms in the basement of the Hanover Street church, and was burnt, with the church, January 31, 1830. The loss to the Tract Society was \$2,500. The Rev. S. Bliss is its secretary.

The society at New York revised the tracts published by the Boston society, and republished most of them. They omitted some entirely, and substituted others in their place; they abridged many of the titles, and cut out those exceeding eight pages in length. They stereotyped each tract, and

thus were able to furnish new editions as they might be called for.

By the liberality of a few benevolent individuals in New York, a house was erected for the use of the society, and tracts were printed in other languages. Donations were made by the society of tracts to home missionaries, and to individuals whose business or location gave them facilities for distributing them where they were needed.

In 1829, many cities and villages adopted the plan of putting a tract monthly in every family that would receive it. This mode of doing good was very popular and very successful. It benefited not only those who received them, but those who were engaged in distributing them.

In 1833, the society had issued 276 tracts in English, 40 in French, 29 in Spanish, 56 in German, and a very few in Portuguese, Welsh, and Italian. They had also 98 children's books, and about 20 bound volumes; the first, Doddridge's *Rise and Progress*, was published in 1829.

In 1834, the volume enterprise commenced in the Southern States, and in 1835 in the Northern. This consisted in sending an agent to a given place with a quantity of bound volumes, and, by the aid of a few individuals, offering these volumes for sale to every family in the place. The agent was paid for his services by the receipt of a small percentage on the books he sold. The object of this enterprise was to supply families with cheap religious books, and, by

offering them to all, to gain access to many who were destitute of such reading. Much good was thus accomplished. The sales, however, in small towns and in new settlements, sparsely inhabited, would not yield a percentage sufficient to defray the expenses of an agent. In a few years, all those places in the land which an agent could afford to visit were supplied, and yet but a small part of the whole population had been reached.

The Rev. R. S. Cook was obliged, in 1838, to leave his pastoral charge in Lanesboro', Massachusetts, in consequence of the loss of his voice, and engaged in the sale of the Tract Society's volumes. When he had regained his health, he had become so attached to the means of cure, that he continued in the work, and from his experience, and from information derived from the experience of others, the system of *colportage* had its origin, which differs from what is called the "volume enterprise" in this — that the agent receives a stipulated sum for his services, and can therefore labor as faithfully in a sparsely settled township as in the crowded city, and can devote some time to religious conversation, without feeling that he must press forward and sell a certain amount each day. This work was commenced on a small scale in 1840 and 1841, but was not made a prominent part of the society's labor till after the great meeting holden in New York in October, 1842.

A man is selected who is judged to be peculiarly adapted to the people among whom he is to labor;



he goes to every house, conversing with families and individuals, selling books where he can, and giving to those who cannot pay for them, provided there is a reasonable prospect of their being read.

This is thought by many to be an expensive mode of doing good, but it is the only way in which the people in many places can be reached. In countries too thinly inhabited to have the gospel regularly preached, and where they are perishing for lack of knowledge, the colporteurs are the only persons who call the attention of the people to the subject of religion.

During the year ending May, 1843, 27 colporteurs were employed by the society; during that ending May, 1847, 267 were employed. They receive \$150 annually, in addition to their expenses.

The society pays usually \$10,000 annually to the missions of the American Board, towards printing tracts in languages spoken by heathen nations.

The receipts of the American Society at New York were, in 1828, \$45,000; in 1838, \$91,732; in 1848, \$237,296; and in 1850, including sales, \$308,266.

In February, 1845, a charge was brought against the society of mutilating and altering the books they published, which for a time elicited considerable feeling. The publishing committee is composed of persons of different denominations, and no book is published unless it be approved by all. Sometimes a very desirable book, in other respects, may have a paragraph offensive to a Baptist, Methodist, or Pres-

byterian, and it is expunged. The synod of New York appointed a committee to examine this matter, and report. It was thought that the society had taken greater liberties with some authors than they were justified in doing. This was more particularly true of some books whose authors were dead.

It was finally disposed of by the promise of the publishing committee that, in future, they would state distinctly on the title-page the extent of the alterations they had made, so that they, and not the author or his friends, should be responsible for what was added or suppressed. For a more complete history, see the 25th report of the American Tract Society.

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SECTION 6. *Societies for the Moral and Religious Benefit of Seamen.*

SAILORS were regarded in former times as a hardened class of men, who had fled from all the amenities of civilized life, and were not to be reached by sympathy or kindness.

At the close of the war of 1812, there were individuals that began to inquire if something could not be done to ameliorate the condition of those whose home is upon the deep.

A society was organized in New York, in 1816, for promoting the gospel among seamen in that port. A church was built for their accommodation in 1819, where the gospel has ever since been regularly

preached. This was the first united public effort for the improvement of seamen that was made in the United States.

In October, 1819, the Rev. Joseph Eastburn, a man who was devoted to doing good to his fellow-men, commenced a meeting for mariners in Philadelphia; in 1824 a house was built, and a church organized in 1830.

The first efforts were made in Baltimore in 1823, a house erected in 1825, and a society formed the same year.

The city mission of Boston began to bestow labor upon seamen in 1819. The Seamen's Friend Society was organized in January, 1828, and a house for public worship erected soon after.

Similar operations were commenced in Portland, Maine, in 1823.

The American Seamen's Friend Society was organized in 1827, and its annual meeting is holden at New York. It receives the aid not only of the inhabitants on the sea-coast, but of those residing in the interior. It aims not only to provide the sailor with religious instruction while in port, but to establish boarding-houses, where they will be kept from intoxicating drinks and from squandering their money. They are encouraged to deposit their earnings in savings banks, and are taught to respect themselves, and that there are those who care for them.

Chapels and boarding-houses for seamen are opened in all the commercial towns on the Atlantic coast, at

Havre, in France, at Canton, China, at Honolulu and Lahaina, Sandwich Islands, and at Sydney, New South Wales.

The society commenced in 1828 the *Sailor's Magazine*, a monthly periodical of thirty-two pages. It has now two corresponding secretaries, Rev. J. Spaulding, and Rev. H. Loomis, whose office is in the city of New York.

The receipts of the society are not very great; for the year ending May, 1849, they were \$18,582. This, however, is not all that is contributed for the seaman's cause. The local societies scattered along the sea-coast sustain chapels and preachers in their own vicinity; a considerable amount of funds is used in this way, which is not included in the receipts of the national society.

The Boston Seaman's Society is regarded as a state society; and Rev. W. Bushnell, its secretary, acts as general agent for the cause in New England. A very great change has taken place in the character of sailors since these efforts for their moral improvement were commenced. They are found to be as susceptible of religious impressions as any class of men in the community.

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#### SECTION 7. *Jewish and Protestant Societies.*

Two societies have been organized, the specific object of which is to induce others to abandon the

religion in which they have been educated, and to embrace a system essentially different.

One of these is the American Society for Ameliorating the Condition of the Jews. It was organized in New York, and held its first annual meeting in 1823. The Ladies' Boston Jews Society was organized in 1816. The Boston society has acted upon the Jews in foreign lands through the American Board.

The American society at first intended to open an asylum in the United States, where converted Jews might come from other countries and be relieved from the persecutions to which they would be and were exposed. It was thought that many would the more readily renounce Judaism, if they foresaw that they would have sympathy and encouragement. The society purchased a farm, and at one time had three or four converted Jews. The plan did not succeed, the farm was sold, and the money put to interest. The society continued to hold its annual meetings, but did very little, till within a few years.

There are many Jews in the large cities of the United States, and converted Jews are now employed by the society to visit them, and get access to them in whatever way they can. They distribute among them the New Testament, and tracts adapted to their wants. They publish a monthly periodical, called the Jewish Chronicle. The receipts of the society are about \$8,000 per annum.

The other society to which I allude is the Ameri-

can Protestant Society. In 1832, Dr. Brownlee, of New York, held a controversial correspondence with the Romish priests of that city, which was continued for some time, and resulted in the establishment of an anti-Catholic newspaper, and in the waking up of an interest for the spiritual welfare of the Catholic immigrants to this country. Out of this grew a society, whose object was to do them good. In 1839, another society, called the Foreign Evangelical Society, which grew out of the labors and travels of Dr. Baird in Europe, was formed. The object was to send the gospel to the Catholics in Europe. In 1843, another society was formed, called the Christian Alliance, the object of which was to send the gospel into Italy.

In 1849, these three societies were united, and the new one is called the American and Foreign Christian Union. Rev. Dr. Baird and Rev. H. Norton are the secretaries.

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#### SECTION 8. *Benevolence of the Age.*

THERE are some, who, having accumulated great wealth, as the infirmities of age multiply, and death seems apparently near, feel called upon to make some disposition of their property. Some of this description have no families depending upon them for support; and the distribution of their estates in the manner prescribed by law might not, on the whole,

be best. They are obliged to appropriate it to some public charity. Those who give away their money under such circumstances cannot be called benevolent. They have used it as long as they can, and must now leave it to heirs, they know not who or distribute it in a manner that is most pleasing to them.

The most illustrious instance of this kind of munificence that has been recorded during the last fifty years is that of Stephen Girard, of Philadelphia, a merchant and banker, who died in 1831, aged eighty-four. His property amounted to eight or ten millions of dollars. His largest bequest was two millions, together with what should remain after other bequests were paid, to found and support a college in Philadelphia for the education of white orphan boys.

It may be inferred that this was not an act of *Christian* benevolence, from the fact that he enjoined upon its trustees "that no ecclesiastic, minister, or missionary, of any sect whatever, shall ever hold or exercise any station or duty in said college, nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of said college." The reason assigned for this strange prohibition was a desire to shut out the children from all sectarian influences, till they should be old enough and wise enough to choose for themselves.

The will of Oliver Smith, of Hatfield, who died in 1846, proves him to belong to the same class of

munificent men. The following report of the trustees of the "Smith Charities" will show the manner in which he disposed of his money, and the condition of it in May, 1850:—

"These two funds are called the miscellaneous and the contingent. The former arises from a legacy by the late Oliver Smith, of Hatfield, of \$200,000, which is to be kept at interest until it amounts to \$400,000, when, by the provisions of the will, it is to be divided into three portions, as follows: Into a fund of \$30,000, which shall accumulate for sixty years from the testator's decease, and then be applied to the establishment of an agricultural school at Northampton; \$10,000 for the use of the American Colonization Society; and \$360,000 for the benefit of indigent boys, girls, young women, and widows, in eight specific towns. The contingent fund, from the same source, is one from the income of which all the expenses of managing the several funds shall be paid.

"The report represents the miscellaneous fund now to amount to \$232,776.80, and the contingent fund to \$211,541.82. Aggregate, \$444,318.62."

The agricultural school is to be established in the year 1906, the Colonization Society is to receive \$10,000 about 1860, and about the same time indigent boys, &c., in eight towns, are to begin to be benefited by his donation. It seems, from the above report, that he gives about one half of his money to those who take care of the other half. Mr. Smith



seems to have determined that the present generation should have the least possible benefit from the use of his money.

There is another class of benevolent men, who have abounded more during the last fifty years than at any period since the first settlement of our country. They are those who, while living, and at their decease also, have given large sums to colleges, hospitals, asylums, and other public institutions for the benefit of those who need it in all future time. Among this class may be ranked the Phillipses, Bartletts, and others, by whose munificence the theological seminary at Andover came into being; Butler, who established in Providence an asylum for the insane; Lyman, who established the State Reform School at Westborough, Massachusetts; Perkins, who endowed an Asylum for the Blind; and Dwight, the munificent patron of normal schools.

The attention of wealthy men has been particularly directed to the colleges of our country within the last ten or twelve years. The Lawrences, Williston, and others, have reared monuments for themselves more imperishable than marble.

I commenced this article more particularly to speak of another class of benevolent persons — of those who make sacrifices that they may be able to give for the spread of the gospel, and to promote the triumphs of the Redeemer's kingdom. During the last forty years, there have been found individuals, and the number has been gradually increasing, who have

made it a religious duty to lay by in store, as God prospered them, a portion of their income, to be expended in carrying forward the great work of Christian missions. There has been, during the period of which I speak, a more perfect development of the benevolent spirit of the gospel in the souls of men than has been known at any previous time since the age of the apostles. These exhibitions of the benevolent spirit have not been confined to the rich ; many who have been poor in this world's goods have done what they could. There is now living a colored woman, whose wages have been one dollar a week, and whose religious charities for several years have amounted to \$32 annually. When asked what she would do if sick, or unable to labor by reason of the infirmities of age, she replied, she would go to the almshouse. Similar instances of faith and devotedness are to be found in many of the churches of Christ in this land.

When the American Board of Missions was organized, one of its members received a letter from Mr. Solomon Goodale, of Vermont, a plain farmer, in which he promised and paid \$500 for the immediate use of the Board, and \$1,000 towards a permanent fund. Prior to 1816, he gave to the Board \$3,885. For a moderate farmer, at that time this was a noble instance of liberality. He was one of those who were waiting for an opportunity to engage in the work of publishing the gospel to every creature. As soon as the channel was opened, the stream of his charity began to flow.

A young merchant in Boston, N. R. Cobb, member of a Baptist church, on commencing business, resolved to give away one fourth of his net profits, and should be worth \$20,000, and then one half when worth \$50,000, he would give all his property. It appeared, at the close of his life, that he had given away \$40,000.

The awakened spirit of Christian philanthropy that has been increasing in our land during the forty years is one of the loveliest features of the age. Man begins to feel for man; there is "flesh and obdurate heart."

## CHAPTER IX.

## RELIGIOUS CONTROVERSIES.

SECTION 1. *Unitarianism.*

IT is not my purpose to go back and inquire into the origin of Unitarianism in this country, nor to show how the way was prepared for its introduction. At the beginning of the present century, there was but one congregation that was professedly Unitarian, and that was an Episcopal congregation worshipping in King's, since called the Stone, Chapel, in Boston, of which Dr. James Freeman, who died in 1835, was pastor.

My aim will be to give a sketch of its development and progress during the period under review. I shall arrange the leading facts in chronological order.

At the commencement of this century, and for several years after, the subject of Christ's divinity was seldom alluded to in the pulpits of Boston and vicinity. If there were any that did not believe, they did not publicly declare it. There was an extensive prejudice against the doctrines of Calvinism, and very few of those who embraced them ventured boldly to preach them.

The first book published in the United States, written by an American, that denied the divinity of

Christ, was a treatise on the atonement, by Adin Bal-lou, a Universalist minister, of Boston. It appeared in 1803. It has had much influence in converting Universalists to Unitarianism.

In 1805, Rev. John Sherman, pastor of a Congrega-tional church in Mansfield, Connecticut, was dis-mitted from his charge for denying the supreme divinity of Christ. He published, soon after, a de-fence of his views. He finally left the ministry, and before his death ceased to be a man of sober life.

In February, 1805, Rev. Henry Ware, of Hingham, was appointed Hollis professor of divinity in Harvard College. The professorship was founded by Thomas Hollis, of London. He required that the persons who, from time to time, should be appointed to fill that office, should be men "of sound and orthodox principles." Some of the board of overseers, suspect-ing that Mr. Ware was not "sound and orthodox," proposed that he should be examined; but the mat-ter was overruled by his friends, who maintained that he was orthodox, and "the suggestion that he might be an Arminian was regarded as a slanderous imputa-tion." The chair was accordingly obtained, and his real sentiments not divulged. In 1805, as I have said in another chapter, the Panoplist was commenced. It was decidedly orthodox, and manfully defended the doctrine of Christ's divinity; it did much, in those days of silence and concealment, to resist the under-mining current of error. In the preface to the fourth volume, the editor, speaking of having been censured

for some things he had published, said, "When uncommon zeal is displayed, and unusual means employed, to sap the foundations of the faith once delivered to the saints, and to rob the Son of God of his glory, I deem it incumbent on those, who stand up for the defence of the gospel, to counteract that zeal, and expose and frustrate those means."

In December, 1808, Rev. John Codman was settled at Dorchester. In his answer to the church and society, he declared his belief in the Calvinistic system of doctrines, and said, "as Arian and Socinian sentiments have, of late years, crept into some churches, he thought it his duty to declare that he believed the Father, Son, and Holy Ghost to be the only living and true God." The ordination sermon was preached by Dr. Channing.

In about a year after his settlement, forty of his parishioners expressed their dissatisfaction with him, because he did not exchange with Boston ministers. He claimed that it was his privilege to exchange with whom he pleased, and refused to give any pledge on that subject. Some of his people offered their pews for sale, and subsequently, at a parish meeting, a vote was obtained to dissolve the pastoral relation. The subject, however, was referred to an ecclesiastical council, the members of which were equally divided. The result of the controversy at Dorchester was, that the disaffected withdrew, and Codman retained his place. After that, it was understood that a minister might regulate his own exchanges.

In 1810, Thomas and Noah Worcester, two brothers, then residing in New Hampshire, published a book entitled *Bible News*, in which the supreme divinity of Christ was denied.

In 1811, Rev. Abiel Abbot, pastor of a Congregational church in Coventry, Connecticut, was dismissed, on the ground that he was unsound in the faith. He was a member of the council that dismissed Sherman.

At this time, there were but two Congregational ministers in Boston — Griffin, of Park Street, and Huntington, of the Old South, who openly and boldly avowed the orthodox faith. At that time, says Dr. Dwight, "Unitarianism seemed to be the predominating system;" and yet none of the clergy acknowledged themselves to have adopted that system. Porter, of Roxbury, in his convention sermon, in 1810, said of the doctrines of original sin, Trinity, &c., "*Neque teneo, neque refello*" — I neither affirm nor deny.

In 1812, Dr. Kirkland was elected president of Harvard College. It has since been said by his friends, that he could not have been elected, if it had been known that he was a defender of Unitarian sentiments.

The style of preaching adopted by many at that time was eminently conservative; nothing was said by them which afforded conclusive proof that they had or had not departed from the faith of their Puritan fathers. When councils were called for the

ordination of a clergyman, especially in the eastern part of Massachusetts, it was difficult to ascertain the precise sentiments of the candidate. There were so many who thought great particularity unnecessary, that the efforts of those who were in favor of a rigid examination were thwarted.

In 1812, there was published, in England, the Memoir of Lindsey, by Belsham, the life of an avowed Unitarian, by a Unitarian. Lindsey had corresponded with American clergymen. In that Memoir Belsham inserted a chapter upon American Unitarianism. A few copies found their way to this country, but did not fall at first into the hands of any who were zealous for the orthodox faith. It was not till the spring of 1815, that Dr. Morse, of Charlestown, obtained a copy. He immediately caused that chapter that related to American Unitarianism to be published in a pamphlet. It gave the names of men in New England who were known as Unitarians in Old England. The pamphlet produced a great excitement; concealment was no longer possible.

The Rev. Alvan Lamson, in his History of Unitarianism, in Rupp's History of Religious Denominations, says, "During the first fifteen years of the present century, controversy was seldom or never introduced into the pulpit; but Unitarianism was making silent progress. Many, having ceased to hear the opposite sentiments inculcated, embraced it, often without any distinct consciousness of the fact. The term *Unitarianism* was seldom heard in New Eng-



land ; those since so called were denominated *liberal Christians*."

The brief History of American Unitarianism was reviewed in the Panoplist for June, 1815. The war now commenced ; the roar of the artillery began to resound. Dr. Channing replied, in July, to the review, in a letter of thirty-six pages, addressed to Rev. S. C. Thacher. During the same month, Dr. Worcester replied to Channing in a letter of the same length. These were followed by two letters from each of the two last named, before the close of the year.

In 1816, a long review of the whole was published in the Panoplist, which concluded with the following remark : "In the early part of the controversy, there was a most uncommon exhibition of anger and indignation throughout the whole extent of the liberal party. These wrathful passions have been succeeded, in many, by deep and pathetic lamentations over the evils of controversy and separation."

From this time, the orthodox very generally refused to exchange with those who belonged to the liberal party, and very soon the separation was complete. It was brought about with very little commotion. This is one of the beauties of Congregationalism ; there was no necessity of a formal trial of pastors or churches for heresy. Each church, being independent, had nothing to do but withhold fellowship, and the work was done.

The late John Peirce, D. D., of Brookline, whose accuracy in statistics is well known, said, in a letter

written in 1846, that, in 1812, there were, in Massachusetts, 138 ministers liberal enough to be Arminians, and 179 orthodox, and that in May, 1846, there were 124 liberal enough to be Arminians, and 417 denominating themselves orthodox.

It was found that it is not always true that "like people like priest." Sometimes the pastor and a minority of the church were liberal, while the majority was orthodox; sometimes the pastor and a minority of the church were orthodox, and the majority liberal. The separation of the clergy was a signal for the separation of pastors from churches, and for the division of churches. This was a more difficult and serious affair. When a church was divided, the question was, To whom does the house belong, and who shall have the funds? The liberal party maintained that churches were unknown in law, that to the society with a minority of the church belonged all the property, records, &c. In most cases, the orthodox were forced to remain under the instruction of liberal preachers, or go out and begin anew. The subject was brought before the Supreme Court by the church in Dedham, and decided, in March, 1821, agreeably to the views of Unitarians. The judges declared it to be the law of the state, that the property belongs to the majority of the society. It has been decided by two or three different benches of judges in the same way, but by each on different grounds. The last decision was in 1848. In regard to the rights of churches, whether they are known or recognized

in law, an able discussion may be found in the *Spirit of the Pilgrims*, vol. ii. p. 370.

In May, 1819, Dr. Channing preached his Baltimore sermon at the ordination of Rev. Jared Sparks, in which he so set forth his own views respecting the Trinity and other allied doctrines, or rather so misrepresented the views of the orthodox, that it seemed necessary to answer it. Rev. Professor Stuart, of Andover Theological Seminary, answered so much of it as related to the doctrine of the Trinity, in a pamphlet of two hundred pages. It was published in 1819, and was never answered by Channing. Professor Norton reviewed it in an article in the *Christian Disciple*, which he subsequently enlarged to a volume, and published under the title of *A Statement of Reasons for not believing the doctrine of Trinitarians concerning the Nature of God and the Person of Christ*.

In 1820, Rev. L. Woods, D. D., another of the Andover professors, published a volume of letters of one hundred and sixty pages, in which he defended the other doctrines of the orthodox that were assailed in the Baltimore sermon. To this Dr. Ware, professor in the Theological School at Cambridge, replied; and in 1821, Dr. Woods answered the reply. A discussion was carried on at the same time between Mr. Sparks, of Baltimore, and Dr. Miller, of Princeton.

The books to which I have alluded formed the most effective part of the controversy; they were the most thorough and critical. A vast amount of ser-

mons and short articles on different parts of the subject have been published from time to time.

The Unitarians commenced a weekly paper, called the *Christian Register*, in 1822. In 1823 was commenced the *Christian Examiner*, a continuation of the *Christian Disciple*, commenced in 1813.

The American Unitarian Association was organized in Boston, in 1825. It includes all the Unitarian clergymen in Massachusetts. They meet annually in Boston.

In 1823, there was a correspondence between Professor Ware, of Cambridge, and Rev. W. Adam and Rammohun Roy, a native of India, in regard to the prospect of success, if the association should commence a mission in that country. In 1824, this correspondence was published in a pamphlet of one hundred and thirty-eight pages. In 1825, an appeal to Unitarians to engage in the work of missions was published. The mission was never commenced.

A sermon was preached at the annual fast in 1828, by Rev. Parsons Cook, of Ware, now Dr. Cook, of Lynn, in which he presented facts and statements to prove that Unitarianism was an exclusive system; that the chief offices of trust and profit in Massachusetts were held by that denomination; that it could not be entirely accidental that governors, councillors, judges, &c., &c., should belong to a sect which was a small minority of the population of the state. He avowed his belief that the thing was brought about "by the political manœuvring of liberal men."

A reply was addressed to Mr. Cook, through the *Christian Examiner*, understood to have been written by a distinguished judge of the Supreme Court. To this Mr. Cook replied in 1829, in a pamphlet of thirty-eight pages, in which he brought out an array of facts in support of the leading idea of the sermon. The discussion of the subject at the time, and to the extent it was discussed, had a salutary effect. There does not seem to be any good reason for preferring such a charge now against the leading men of that denomination.

I pass over many facts of smaller importance, and speak of some developments made by a sermon preached by Theodore Parker, at South Boston, May 19, 1841. It was preached at an ordination, in which he and several other Unitarian clergymen united in the solemn service of investing another with the sacred office. The sentiments advanced in the sermon were so decidedly anti-Christian, that it was supposed his brethren would withhold from him their fellowship, and by so doing bear testimony against the views he had published. No action was taken on the subject, and nothing was done, which conveyed the idea to the public that, as a body, they could not endorse his sentiments. Individuals expressed themselves with more or less decision in opposition to Parker's views. Rev. Mr. Lothrop, of Brattle Street Church, said, "I do not approve of some of the sentiments of Mr. Parker; I most seriously protest against them; they seem to me to undermine the

very foundation of all Christian faith, and to be at variance with Christian truth." But he said, "No Unitarian clergyman feels himself responsible for his brethren." "We recognize no creed, covenant, or union of any kind, that interferes with individual liberty and independence." This matter led some Unitarians to feel the necessity of creeds, and to acknowledge their utility, though I do not know that any of their churches have ever adopted any thing like a creed.

Since then, many in that denomination have deplored the lack of fervor and zeal in their churches; they have adopted some measures for the purpose of arousing them to more activity, and of infusing into them more spiritual life.

Some think there is a portion of that denomination that are advancing slowly towards a more evangelical faith, while another portion is receding farther from the truth.

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#### SECTION 2. *New Measures.*

ABOUT the year 1826, this term began to be used to designate certain means that were then employed in revivals of religion for arresting the attention of the sinner, and persuading him to be reconciled to God. They consisted chiefly in a bolder and more denunciatory style of preaching; in praying for individuals by name; in reading, at the commencement of a meeting, notes handed to the preacher by indi-

viduals, requesting prayers for an impenitent husband, wife, child, father, brother, or sister; in inviting those who purposed to make religion their chief concern to occupy a seat by themselves, called the *anxious seat*, and in securing from them a promise that they would serve the Lord. These resolutions were regarded by some as evidence that the individual so resolving had become a Christian. In many cases, persons were admitted to the church very soon after beginning to cherish a hope of piety, and females were encouraged to speak and pray in public assemblies. These, in Presbyterian and Congregational churches, were *new measures*.

They were first introduced into churches in Western New York. "In the year 1826, there was a very great religious excitement in the central and western parts of the state of New York, occasioned principally by the labors of the Rev. Charles G. Finney, an evangelist of great zeal and considerable native eloquence. He had been a lawyer, and having, as he hoped, been converted to Christ, entered the ministry with little preparatory study." (*Nettleton's Mem.* p. 244.) He rebuked not only the impenitent, but professors of religion, and even ministers, with great severity, and introduced many of the measures of which I have spoken. In every congregation in which he labored, he had, as a matter of course, many warm friends and bitter foes; those of ardent temperaments being among the former, and the more cool and deliberate among the latter. Many

young preachers, witnessing the results of his labors, felt that a new era had commenced, and became his imitators, copying, as is usual in such cases, more carefully his faults than his excellences. Some other ministers invited him to their churches, and bade him God-speed. There was another class of clergymen, cautious and careful, who looked on with fear, lest the ark of God should be endangered, and ventured to speak against the measures that were becoming popular. Mr. Finney vindicated his course by saying the measures he introduced were substantially those of the Rev. Mr. Nettleton.

The Rev. Asahel Nettleton, of Connecticut, began to preach in 1811. It was his purpose to have been a foreign missionary, and to have gone out with Hall and others who went to India; but his preaching was attended with such signal success, that he was advised and persuaded by the pastors in his native state to devote himself exclusively to the work of an evangelist. He continued to do so until 1826, when his health was so much impaired that he was obliged to desist from his labors almost entirely. He had, it is true, some measures peculiar to himself, but was remarkably judicious and sound in doctrine, and pastors felt their relations to their people strengthened rather than weakened by his labors in their parishes. Mr. Nettleton, hearing of the excitement in the state of New York, regarded the measures employed as detrimental to the purity of revivals, and was grieved to learn that his course was referred to in justification of them.



In January, 1827, Mr. Nettleton had an interview with Mr. Finney, at Albany, and heard him preach at Troy, but was convinced that it would be impossible to bring Mr. Finney to think as he did, or to change his course. He therefore wrote a long letter to the Rev. Mr. Aikin, then pastor of a Presbyterian church in Utica, and a friend of Mr. Finney, in which he expressed fully his own views and feelings, and what he knew of the views and feelings of many of the best men in New England, with permission to communicate it to Mr. Finney, and ministers in that region. In the same month, Dr. L. Beecher wrote a long letter to Dr. Beman, of Troy, giving a full exposition of his views, for the purpose of correcting through him, if possible, some of the measures that were becoming popular.

Soon after this, Mr. Finney preached a sermon at Utica, and afterwards at Troy, which was published, from Amos iii. 3: "How can two walk together, except they be agreed?" The principle illustrated and defended was this—If the subject is exhibited in a light that is below our tone of feeling, or far above it, we cannot be interested. There must be agreement of feeling, or no fellowship. This sermon was reviewed by Mr. Nettleton and others, who showed that a Christian, whose standard of feeling is far below that of Paul, is nevertheless pleased and interested with his views and exercises, and that Paul was interested and pleased with what he found in those who were only babes in Christ. The principle incul-

cated in the sermon was manifestly false. It was plain to all who read the sermon, that Mr. Finney and his friends had nailed the flag to the mast, and that no reconciliation could be effected, except by adopting their views and carrying out their measures. The abettors and advocates of the new measures were supposed to look upon their opposers "as cold and dead," behind the spirit of the age, and hindering and blocking the wheels of the chariot of salvation.

It was thought that something must be done to promote union and agreement. Accordingly a convention of clergymen from New England and New York met at New Lebanon, New York, July 18, 1827, and continued in session until the 28th, and discussed the whole subject. The journal of that convention was published in all the religious papers, and in the *Christian Spectator* of that year, p. 499. More than thirty topics were discussed, and the vote on half of them was unanimous, on the others divided, Mr. Finney and his friends voting on one side, and Mr. Nettleton and his friends on the other. The convention consisted of eighteen, and a part of the time of twenty clergymen, holding prominent places in the Congregational and Presbyterian churches; and though it failed to bring about an agreement in regard to principles and measures in conducting and promoting revivals of religion, yet it served to enlighten the public mind in relation to this matter, and to let them see what measures certain individuals justified, and certain others condemned.

The journal of this convention was about the first thing published in relation to measures, except what appeared in secular papers and scattered through notices of revivals of religion. It was admitted by all that there were evident tokens of the divine presence and power in the churches; and those who disapproved of the measures of Mr. Finney and others were reluctant to express their views publicly, lest they should be thought by some to fight against God, and by others to condemn all religious excitement.

Towards the close of 1827, it was deemed expedient to publish some of the long letters that had been written and circulated during the year. Those of Mr. Nettleton, of Dr. Beecher, of the Rev. Messrs. Aikin, of Utica, and Frost, of Whitesborough, were published in the New York Observer. The measures that were most opposed by New England clergymen in the New Lebanon convention were never introduced into New England churches, neither were those evangelists who advocated new measures invited to preach among them, except in a few places.

On May 27, 1828, the following note appeared in several of the religious papers, which may be regarded as the end of the new measure controversy:—

“The subscribers, having had opportunity for free conversation on certain subjects pertaining to revivals of religion, concerning which we have differed, are of the opinion that the general interests of religion would not be promoted by any further publications on

those subjects, or personal discussions; and we do hereby engage to cease from all publications, correspondences, and conduct, designed or calculated to keep those subjects before the public mind; and that so far as our influence may avail, we will exert it to induce our friends on either side to do the same.

(Signed,)            L. BEECHER,            D. C. LANSING,  
                          S. C. AIKIN,            A. D. EDDY,  
                          C. G. FINNEY,        S. HOLMES,  
                          E. CHEEVER,        J. FROST,  
                          N. S. S. BEEMAN,    N. COE,  
                          E. W. GILBERT,    J. PARKER."

In these western revivals the meetings were continued several days in succession, usually *four*; and hence they came to be technically called *four-days' meetings*; and at a later period they were continued a greater number of days, and were called *protracted meetings*.

These continuous meetings were received with more favor than any other measures then in use. Those who had stood strong against what was new said protracted meetings were not new; that the pentecostal season was a meeting of this kind, and they had been holden, from time to time, among all denominations. "It has long been a practice," says Sprague, "in some parts of the church, and has recently become common in this country, to hold a succession of religious exercises through a series of days. In respect to this measure, though I am aware

that it is liable to great abuse, yet, in itself considered, I confess that in certain circumstances, and with certain limitations, it seems to me unobjectionable. One principal reason why sinners are not converted is, that the impression which the truth makes upon them in the house of God yields almost instantly to the cares and levities of the world." Such meetings were very common in New England, and in all parts of the country, between the years 1828 and 1835. They began, however, to be abused, and relied upon as a means of promoting religion, having in them an intrinsic power and efficacy. Members of churches seemed to think that all that was necessary to secure a revival of religion was a protracted series of religious exercises; that if the minister would only "set the machinery and raise the steam of excitement, converts would be made, as a matter of course." As this feeling seemed to abound, the success of these meetings diminished, and in many cases they were, no doubt, hurtful. They destroyed the faith of God's people in the ordinary means of grace, so that, after having used the extraordinary without success, they fell back into a state of discouragement, or became dissatisfied with their minister or their church, and the faith of not a few became unsettled.

Since about 1834, protracted meetings have met with less favor, and churches have been gradually returning to the old paths, and relying more upon the ordinary means of grace.

There have been consequences growing out of this

new-measure excitement and controversy of a serious character, and very important in their bearing upon the interests of religion.

I would here add, that, in 1832, Rev. W. B. Sprague, D. D., published his *Lectures on Revivals of Religion*, with an Introductory Essay by Leonard Woods, D. D., and an appendix of one hundred and sixty-five pages, made up of twenty letters written by distinguished clergymen of different denominations, in which each gave an exposition of his own views in relation to measures, and an outline of his own experience.

The conclusion of the matter was, that "the existence, progress, and happy fruits of revivals depend far more on the *spirit* with which they are sought, than on the particular shape and form of the measures adopted."

It may be stated here as a remarkable fact, that is full of instruction, that many of those who took the lead in these new measures soon lost their standing in the church, and many pastors their influence among their people. Mr. Finney "soon adopted sentiments incompatible with his standing, and went out upon a platform of his own;" one of his most zealous and successful imitators has sunk into obscurity, and few of the pastors where he labored would desire a repetition of similar labors. Two of those new-measure evangelists have since been deposed and excommunicated, and another, being excluded from the fellowship of his presbytery, has labored,

under the banner of union, to promote disunion and division in churches.

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### SECTION 3. *The Connecticut Controversy.*

I CALL it by this name, because it began in Connecticut, and its effects were more apparent there than any where else. The subject matter of it was, for a time, called *Taylorism*, because the controverted doctrines were advocated and defended by Dr. N. Taylor, of Yale College.

It appears that, in the summer of 1821, while the controversy was in progress between Dr. Wood, of Andover, and Dr. Ware, of Cambridge, Dr. Taylor said that "Dr. Ware had the better of the argument" in regard to original sin. Near the close of the same year, Professor Goodrich, in a public lecture, was understood to discard the common views of New England divines respecting original sin. The expression of such views by two such men excited a suspicion in the minds of some that the leading men at New Haven were unsound in the faith.

In July, 1826, Professor Fitch published two sermons on the nature of sin. His doctrine was, "that sin, in every act and instance, is reducible to the act of a moral agent, in which he violates a known rule of duty." He denied that the having of a propensity or bias of the mind to evil, so strong as to render it morally certain that its possessor will sin, is

itself sin. He maintained that sin consists not in any preëxisting propensity to sin, but in acting according to that propensity; or, in other words, that man is not a sinner till he has committed an outward act of transgression.

These sermons were sharply reviewed in the *Christian Advocate*, a periodical published in Philadelphia, in the numbers for March and April, 1827. It was supposed to have been written by Dr. Green, who believed that the sin of Adam is imputed to his posterity, and that the having of a propensity to evil is sin. He maintained that the infant, previous to any actual transgression, is a sinner.

In 1827, Dr. Fitch replied to the reviewer in a pamphlet of ninety-five pages, and vindicated the doctrine taught in the sermons.

In September, 1828, Dr. Taylor preached the *Concio ad Clerum* at the commencement at Yale. His subject was "human depravity," in which he advocated substantially the same views of sin that had been presented by his colleague, Dr. Fitch. He said, that sin does not consist in any attribute of the soul, nor in any constitutional propensity of our nature, nor in the imputed guilt of Adam's first sin, but in man's own act, in his free choice of some object rather than God as his chief good. The *Spirit of the Pilgrims*, a decidedly orthodox monthly journal, (December, 1828,) in a brief notice of the sermon, said, "We have here an able and satisfactory discussion of the natural and entire depravity of man."



This is supposed to have been written by Dr. L. Beecher. The suspicions awakened by the remark of Dr. Taylor, in 1821, were remembered and strengthened by his sermon in 1828. It was reviewed by Dr. Harvey, ably and elaborately, in March, 1829. The sentiments of Dr. Taylor were pushed, however, beyond his assertions, to inferential results, and he was made responsible for what he did not say, as well as for what he did. The review was replied to in the *Christian Spectator* by Professor Goodrich, which was substantially the lecture to which I have already referred. This paper called forth, immediately, another pamphlet from Dr. Harvey, in which he called upon Dr. Taylor to prove that he was in no sense chargeable with heresy.

In 1829, there was published, in the *Christian Spectator*, a review of Spring's *Essay on the Means of Regeneration*, which was understood to have been written by Dr. Taylor. In this review, Dr. T. took the ground that "antecedent to regeneration, the selfish principle in the sinner's heart is suspended, and that he then uses the means of regeneration with motives neither sinful nor holy."

This article on regeneration excited more alarm than any thing that had been said in the *Contio ad Clerum*, and led to the controversy between Drs. Tyler and Taylor.

In September, 1829, during the anniversary at Andover, a conference was had between some of the Yale professors and several clergymen of Connecticut

and Massachusetts, to see if an explanation of views would not produce peace and harmony.

In December, 1829, Dr. Tyler, then pastor of a church in Portland, published his *Strictures on Dr. Taylor's Review of Spring's Essay*. He declared it to be his belief that Dr. T. had adopted principles which lead, by inevitable consequence, to the denial of important doctrines, and that his speculations will pave the way for the gradual influx of error upon the American churches. He aimed, in his *Strictures*, to show that, previous to regeneration, there is no suspension of the selfish principle, and no time in which the sinner is not supremely selfish. These *Strictures* were regarded by those who did not sympathize with Dr. Taylor, as a triumphant refutation of his theory of regeneration, which was thought to be a virtual denial of the agency of the Holy Spirit in the renewal of the heart. Dr. Taylor replied through the *Christian Spectator*, in March, 1830.

In a note in the *Concio ad Clerum*, Dr. Taylor accounted for the existence of sin in the moral system, by supposing it impossible for God to prevent it. In 1830, Dr. Woods, of Andover, addressed to him a series of letters on this subject, which were candid and conclusive.

In the early part of 1832, Dr. Hawes, of Hartford, thinking the difference between Dr. Taylor and his opponents consisted more in the mode of explaining their views of truths, than in any real difference of opinion, requested Dr. T. to furnish him with "a

frank and full statement of his religious views." In reply to this, Dr. T. sent him his creed, with an appendix, which was published in the *Connecticut Observer*, February 20, 1832. It appeared, afterwards, that, by the advice of Dr. H., some assertions in the original manuscript were omitted in the finally published. The creed, taken by itself, without note or comment, was pronounced satisfactory, but the explanations were such that the letter did nothing towards promoting union.

In April, Dr. Tyler reviewed this letter, in the *Spirit of the Pilgrims*, in which he pointed out the inconsistency of the creed with the notes, particularly in regard to the doctrines of decrees, election, original sin, and regeneration. In August, Dr. Taylor replied through the same periodical. The September and October numbers contained Dr. Tyler's answer, the December number, Taylor's reply, which continued in the January and February number 1833. In the May number, Dr. Tyler answered when the editors refused to publish any thing further on either side.

Soon after this, Dr. Taylor published a letter in the *Christian Spectator*, which was regarded by many as an extraordinary production, because in it he endeavored to show that he and Dr. Tyler were, in all, perfectly agreed, and yet he had charged Dr. Tyler with adopting a theory which involved the statement that "sin is a good thing," that "God is the responsible author of sin," and that his views, carried out

their legitimate results, lead to Universalism, infidelity, and atheism."

Dr. Tyler published a pamphlet, in which he commented upon this letter, which ended the controversy between these two individuals. He showed that they differed on nine points brought to view in the discussion.

In 1832, a pamphlet appeared, without the names of the author, publisher, or printer, entitled Letters on the present state and probable results of theological speculations in Connecticut, by an Edwardean, since ascertained to have been written by Dr. Harvey. In this the writer asserted, that nothing was more certain, than that there would be a separation of the Congregational churches of Connecticut, if this state of things continued much longer, and that the friends of sound doctrine would seek other seminaries than Yale for the education of their sons.

Dr. Spring published, in 1833, his Essay on Native Depravity, in which he spoke of the pamphlet by an Edwardean as "written with clearness, force, and a Christian spirit." About the same time, Dr. Griffin published a volume on Divine Efficiency, by which he meant "the effectual power of God immediately applied to the heart to make it holy." There are two theories, he says, which deny this, one of which is advocated by Drs. Taylor and Fitch.

These discussions, though they did not result in any change in the views of those engaged in them, yet led many to investigate the doctrines of the Bible more thoroughly.

In 1833, an address to the Congregational churches of Connecticut was printed and circulated, but not published. It is supposed to have been written by Dr. Harvey. The object of the pamphlet was to urge a division. It also urged the importance of a new theological seminary.

September 10, 1833, a convention of clergymen opposed to the views of Dr. Taylor assembled at East Windsor. After two days of prayerful deliberation, they came to the conclusion that it was expedient to establish a theological seminary in which the views advocated by Dr. Tyler should be taught. They organized themselves into a pastoral union, adopted a constitution, and appointed a board of trustees. May 13, 1834, the corner stone of a seminary was laid at East Windsor, and Dr. Tyler, on the same day, was inducted into the office of president. During the summer of 1834, a manifesto was published by the professors of the theological seminary at New Haven. In October, the trustees of the new seminary published an appeal to the public.

The pastoral union embraces a majority of the Congregational clergymen in Connecticut, on the east side of the river, and a small minority of those on the west side. They have not separated from the General Association. There has been no separation of churches. The new seminary is under the control and patronage of the Pastoral Union, which meets annually during the week of the anniversary of the seminary.

There was quietness in the churches until 1839. At the meeting of the General Association in June of that year, S. H. Cox, D. D., appeared as the delegate of the new school assembly. He was the first delegate from that body to Connecticut. The members of the Pastoral Union sympathized with the old school assembly, and opposed the receiving of Dr. Cox. There was a warm and animated discussion of the matter. Dr. Cox was finally received. A report of this meeting was published in a New Haven paper by Dr. Bacon, which called forth a reply from a Hartford paper, which was the organ of the Pastoral Union. At the annual meeting of the Pastoral Union, in August, a new edition of their protest was published, accompanied by a letter from Rev. G. A. Calhoun, of Coventry, to Dr. Bacon.

This called forth a series of letters from Dr. Bacon to Mr. Calhoun, to which he replied, in 1840, in a pamphlet of eighty-four pages.

Since then, there has been quietness among the churches in Connecticut, though the same diversity of doctrinal views continues to exist.

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#### SECTION 4. *The Presbyterian Church.*

THE number of communicants in the Presbyterian church, at the commencement of the present century, I do not know. Their published documents do not show the number. There were four synods, — New

York and New Jersey, Philadelphia, Virginia, and the Carolinas,—including twenty presbyteries, having one hundred and fifty-two ministers. In 1807, the statistics were more complete; there were then 330 ministers, 598 churches, and 17,871 communicants. Their collections for charitable purposes in that year were \$4,641.

These churches were made up in part of the descendants of Scotch, English, and Irish Presbyterians, with whom the descendants of New England Puritans, as they emigrated to the new settlements, united. Fifty years ago, there were very few churches in the western half of New York, in Ohio, or any state farther west. There was not then, and is not now, any essential difference in the doctrines of Presbyterians and Congregationalists. They differed mainly on the subject of church government, which difference neither party was disposed to regard as a wall of entire separation.

The emigration from New England westward, fifty years ago, was considerable; and Presbyterians, finding themselves in communities where was a large sprinkling of Congregationalists, endeavored to fix upon some plan of union, under which they could labor harmoniously, and still preserve to each their respective privileges. The Puritan emigrants could not easily forget that "the Bible is the only infallible guide in matters of church order and discipline."

To these new settlements missionaries were early sent, both by Congregationalists and Presbyterians.

With a view to prevent alienation, and to promote harmony, the General Assembly of the Presbyterian church and the General Association of Connecticut adopted, in 1801, what was called the plan of union. It was agreed that, if a Congregational church should settle a Presbyterian minister, or a Presbyterian church a Congregational minister, each church should be permitted to conduct its discipline and manage its affairs in its own way. If there was any difficulty between a church and its minister, it should be referred to a presbytery or council, according as the minister was Presbyterian or Congregational. The effect of the plan of union was to Presbyterianize Congregational churches. It prevented the formation of a general Congregational association; their churches were reported to the General Assembly, and not to any Congregational body.

In process of time, there began to be considerable friction in the working of this system. Congregationalists felt that their system was thrown into the shade, and Presbyterians felt that New England theology was prevailing more rapidly than they could wish.

In 1826, the American Home Missionary Society was organized, and controlled the action of state societies. This was, and still continues to be, a voluntary association, subject to the control or dictation of no ecclesiastical tribunal. To the funds of this society a majority of the churches connected with the Presbyterian Assembly contributed, and preferred to do



so rather than act through the Assembly's Board of Missions.

There was a portion of the Presbyterian church, especially those that were not of New England origin, who were opposed to voluntary societies, and thought the church ought to control all such matters, and make all societies amenable to the church.

At a meeting of the Assembly in 1828, a resolution was offered, signed by a few ministers and laymen of Philadelphia, declaring it expedient to reorganize the Board of Missions acting under the General Assembly. It was manifest that the portion of the Assembly who were not descendants of the Puritans were jealous of Congregationalists, strongly opposed to the American Home Missionary Society, and were desirous of conducting all these matters in the name and under the direction of the church. If the Assembly, at that time, had unitedly abandoned all voluntary associations, and contributed money to be expended under the direction of the Board of Missions, it is presumed the Presbyterian church would never have been divided. The resolution was discussed two whole days, and indefinitely postponed. This shows that the majority of that Assembly was in favor of voluntary associations, and favorably disposed towards New England sentiments and modes of operation.

In 1829, the subject was called up again, and a vote to reorganize the Assembly's Board of Missions was passed, and also the following resolution;

"While the Assembly would solicit the coöperation of the churches with its own Board of Missions, yet, as many of our churches have already united their efforts with the American Home Missionary Society and the American Board, therefore resolved, as the sense of this Assembly, that the churches should be left entirely to their unbiased and deliberate choice of the channel through which their charities shall flow forth to bless the perishing." This resolution was a sort of compromise between the two parties then in the Assembly.

The same objections were urged against the American Education Society.

At the meeting of the Assembly in 1831, the case of Rev. A. Barnes came before that body by a complaint of the majority of the presbytery of Philadelphia against the minority.

It appears that in February, 1829, Mr. Barnes preached a sermon to his church and congregation in Morristown, New Jersey, entitled the Way of Salvation, which was published in the beginning of 1830. There were individuals in the First Presbyterian Church in Philadelphia who, wishing to obtain Mr. Barnes for a pastor, circulated this sermon among the electors. This was a signal for an attack upon the sermon by those who preferred that he should not be a pastor in that city. It was severely reviewed by Rev. W. M. Engles, which was answered by Dr. Wilson, of that city. Several answers and replies followed in quick succession. Notwithstanding this

show of opposition, Mr. Barnes received a call, was dismissed from his charge at Morristown, and recommended by his presbytery to the presbytery of Philadelphia. June 23, he presented his letter to the presbytery, preparatory to his installation on the 25th. There was a strong opposition to receiving him, on the ground that he was not sound in doctrine. He was received, however, by a vote of thirty to sixteen. Immediately a paper was presented, containing formal charges of his unsoundness in the faith, and signed by A. Green, D. D., and Rev. Messrs. Engles, Potts, Boyd, Hoff, Parker, and Williamson. The charges being the same that had been discussed at length in presbytery and by reviewers, it was voted to proceed to the installation, and he was accordingly installed.

In October following, the above-named individuals complained to the synod against the presbytery for irregular proceedings. The synod decided that the presbytery had given cause for complaint, and referred the complainants back to the presbytery, with an injunction that the presbytery should hear and decide on the objections made against the orthodoxy of Mr. Barnes. In November, the case came before the presbytery, at which meeting only a part of the members were present. The complainants and their friends were the majority; they voted that the complainants might sit as judges. Mr. Barnes was, of course, condemned; but time was given him for reflection and recantation, before final action was had.

In 1831, as I before said, the presbytery complained to the Assembly of the irregular proceedings of the minority. The Assembly, having investigated the whole subject, heard the sermon, and the objections made to it, came to the conclusion that "it contains a number of unguarded and objectionable passages; yet they were of the opinion that, after the explanation that had been given by Mr. Barnes, the presbytery ought to have suffered the whole to pass without further notice; and that they ought to suspend all further proceeding in the case."

The majority of that assembly sympathized with Mr. Barnes, and the decision, though in theory final, was by no means satisfactory.

Shortly after, there appeared in the Christian Advocate, published in Philadelphia, a series of articles on the present state of the Presbyterian church, written by Dr. Green, in which he asserted that the character of the last Assembly was determined by the labors of Dr. Beman, of Troy, who had spent the previous winter at the south, and Dr. A. Peters, then secretary of the American Home Missionary Society, who, during the previous year, had been on a tour to the west. He accused these brethren with having taken special pains to procure the election of members to the Assembly of a particular stamp, of men who were favorable to New England theology and voluntary associations. He also said, "The peculiar ardor of excitement now prevalent is attributable principally to a special cause, which ought to be.

distinctly marked. It is not the case of Mr. Barnes. That case was indeed made an adjunct and auxiliary to the principal cause ; but the cause itself, the baneful apple of discord, which has been thrown into the midst of us, is the inflexible purpose and untiring effort of the secretary of the American Home Missionary Society (Dr. Peters) to amalgamate the Board of Missions of the Assembly with that society." No man knew the cause of the difficulties then existing better than Dr. Green. The seat of the war was in the presbytery to which he belonged, and he himself was the leading man of one of the parties.

The Home Missionary Society was remarkably prosperous from the beginning ; it at once outstripped the Assembly's Board of Missions. "The reasons," says Dr. Parker, "are obvious. According to its plan of operations, every \$162 secured the planting of a missionary for one year over a feeble church. Its funds were collected by soliciting from the benevolent considerable annual donations to its treasury. On the plan of the Assembly, every missionary cost \$466. Its collections were mainly in small sums. The fifty cent plan, or a cent a week, was greatly relied on." The Home Missionary Society extended its influence rapidly. Here was the germ of the difficulty, as Dr. Green had said.

The Home Missionary Society was as much under Congregational as Presbyterian influence, and it was feared that Congregationalism might invade the bounds of Presbyterianism. It seems to have been a

desire to counteract the influence of a society in which New England Puritanism formed so important an element, that led to the reorganization of the Assembly's Board. The charging of Mr. Barnes with heresy was therefore only "an adjunct," designed, probably, to produce an impression upon the public mind that this class of ministers embraced fundamental errors.

The General Assembly of 1832 voted that it was expedient to divide the presbytery of Philadelphia in such a way as will be calculated to promote the peace of ministers and churches. A second presbytery was soon after formed on the principle of *elective* affinity, bringing together those who were agreed in doctrines and measures. The synod refused to receive said presbytery, whereupon its members appealed to the Assembly of 1833, which directed the synod to receive them.

In October of that year, the synod did receive the presbytery, then dissolved it, and, having united it with the first, proceeded to divide the presbytery geographically. There was another appeal to the Assembly of 1834, which set aside the doings of the synod, and reconstituted the second presbytery, as originally organized, on the principle of elective affinity.

The Assemblies of 1833 and 1834 were exceedingly stormy. Irregularities were complained of in the synods of Cincinnati and Western Reserve; many were suspected of heresy; committees were

appointed on the state of the church. The terms "old school" and "new school" were in common use; it was manifest that there were two parties, who could not be easily reconciled to each other. It was a source of grief to the good people of Philadelphia to witness the annual contentions of the Assembly; they were desirous it should meet in some other place.

Soon after the adjournment of the Assembly of 1834, there was a meeting of the minority, old school, to take into consideration the state of the church. They drew up what was called the Act and Testimony, and sent it forth to the churches. It began thus: "In the solemn crisis to which our church has arrived, we are constrained to appeal to you in relation to the alarming errors which have hitherto been connived at, and have now at length been countenanced and sustained by the acts of the supreme judicatory of our church." The document bore strong testimony against errors in doctrine, in discipline, and in church order. It recommended that a convention of those who should approve of the Act and Testimony should meet at Pittsburg the next year, just before the meeting of the Assembly.

The convention met in May, 1835, and adopted a report to the Assembly, in which most of their grievances were embodied. The following are some of them:—

The Assembly has arrogated to itself power that belongs to the presbyteries. It maintains that it may

condemn a book or printed sermon without condemning its author. It has sanctioned the gathering of presbyteries by elective affinity.

It is a grievance that a missionary society operates among our churches, and is patronized by them, which is in no sense amenable to the judicatories of the Presbyterian church.

The plan of union, referring to that of 1801, is a grievance. The Assembly does not contend for purity of doctrine. The errors in doctrine, which were thought to be alarmingly prevalent, were these:—

1. A denial of Adam's federal headship.
2. A denial of original sin.
3. A denial of the imputation of Adam's sin to his posterity.
4. A denial of Christ's federal headship.
5. A denial of the imputation of Christ's righteousness to believers.
6. A rejection of the vicarious nature of the atonement.
7. It is assumed by many that man's obligation is measured by his present ability.
8. A denial of the omnipotent agency of the Holy Spirit in regeneration.

By a denial of these doctrines, nothing more is true than that the new school party did not explain them in the manner they were explained by the old school party. It is not true that the above doctrines were *denied*, but only the philosophy by which the old school party explained them.



The new school party had the majority in the Assembly of 1835, as they had had for several years previous.

In March, 1835, Dr. Junkin, president of Lafayette College, addressed a letter to Rev. A. Barnes, notifying him of his purpose to prefer charges against him, before the presbytery, for errors of doctrine in his Notes on Romans. Dr. Junkin said, "Most conscientiously do I believe you have fallen into dangerous error. I feel that your doctrine shakes the foundation of my personal hopes for eternal life. If it be true, then I cannot read my title clear to mansions in the skies."

Mr. Barnes was tried before his presbytery in July, and acquitted. Dr. Junkin appealed to the synod, which met in November, by which the decision was reversed, and Mr. Barnes suspended from the ministry. By the same synod, the second presbytery of Philadelphia and that of Wilmington were dissolved. Mr. Barnes signified his intention to appeal to the next Assembly, and did so; in the mean time, he submitted to the decree of the synod, and refrained from preaching until the Assembly met.

In May, 1836, the Assembly met again at Pittsburg, when Mr. Barnes's appeal was sustained, and he was restored to his ministerial standing.

Aroused by these continual defeats, the old school party determined to make one mighty effort. It was a case of life and death.

The Assembly of 1837 was to meet in Philadel-

phia. Another convention of the old school members of that Assembly convened one week previous to the meeting of that body, to fix upon a plan of procedure. They were somewhat divided, but finally fixed upon a course, which they pursued.

When the Assembly convened, there was a small majority of old school men. They first abolished the plan of union of 1801, and declared it to be unconstitutional. Then it followed that the synods and presbyteries organized on that plan were unconstitutional, and were no part of the Presbyterian church. The synod of the Western Reserve, of Utica, Geneva, and Genesee, were excinded. This matter was warmly debated for three days, before the final vote was taken. A resolution was also passed, affirming that the American Home Missionary Society and American Education Society were injurious to the peace and purity of the Presbyterian church, and it was recommended that they should cease to operate in any of the churches under their care. The synods of Albany, Cincinnati, New Jersey, Michigan, and Illinois, were requested to take special notice of irregularities and errors of doctrine, said to exist within their bounds, and report to the next Assembly. The second presbytery of Philadelphia was also excinded by that Assembly. The ploughshare of division was driven through the Assembly.

These synods were not excinded for any error in doctrine, nor for any violation of the standards of the church, for then it would have been necessary to

have preferred charges, and proved them guilty. Very happily, the plan of union was discovered to be unconstitutional, and those synods which had been gathered on that plan were not constitutionally a part of the Presbyterian church.

August 17, 1837, a convention of delegates from the excinded churches met at Auburn, New York, to determine what course they should pursue. They decided that the excinding acts of the Assembly were unconstitutional, resolved to maintain their organization, and send commissioners to the Assembly of 1838, as before. They did so, but the commissioners were rejected by the moderator; they appealed from his decision to the house, which sustained the moderator. They then withdrew, and organized themselves as the General Assembly of the Presbyterian Church in the United States. From that time to the present there have been two assemblies, bearing the same name, each claiming that the history of Presbyterianism in this country, prior to 1838, is its history.

The trustees, and other corporate bodies in the Presbyterian church, held much valuable property for their seminaries and for missionary purposes. After the separation, the question arose, To which body does this property belong? The whole of the property was in the hands of a board of trustees, incorporated by the legislature of Pennsylvania, one third of whom were elected annually by the Assembly. In 1838, both bodies elected their trustees. When

the board met, those from the new school Assembly claimed their seat, and, on being refused, commenced a suit in the courts of Pennsylvania. They gained their cause in the lower court, but the defendants appealed to the Supreme Court. The judge, after hearing the case, on account of some informality, ordered a new trial ; but, in doing it, he expounded the law in such a manner, that it was evident his decision would be against the new school party, and so they withdrew the suit. Each party claims to have gained its cause, though the old school Assembly holds most of the funds.

Soon after the trial of Mr. Barnes for heresy had commenced, Rev. L. Beecher, D. D., president of Lane Seminary, was prosecuted for heresy by Dr. Wilson, of Cincinnati, and tried before the synod. Rev. Dr. Duffield, then of Carlisle, was also tried by the body to which he belonged for heresy. Both trials were failures, though they called forth very interesting discussions of several points of doctrine.

The old school Assembly has the advantage of the other, which seems destined, at some future day, to become extinct. Some of the new school churches are withdrawing and connecting themselves with the old school Assembly, and others are connecting themselves with Congregational bodies.

In 1832, six years before the final separation, there were connected with the General Assembly 2,381 churches, 1,730 ministers, and 217,348 communicants. There is connected with the new school

Assembly now, in 1850, churches, 1,568 ; ministers, 1,473 ; communicants, 139,797. There were connected with the old school Assembly, in 1849, churches, 2,459 ; ministers, 1,803 ; communicants, 192,033.

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#### SECTION 5. *The latest Controversy.*

IN April, 1847, the Massachusetts Sabbath School Society published a small volume on Christian Nurture, by Horace Bushnel, D. D., of Hartford, the doctrine of which was, "The child is to grow up a Christian." He should be so trained under the influence of parents, that he shall never know the time when he became a new creature in Christ. This book was revised and published under the sanction of the society's committee, consisting of seven orthodox clergymen of Boston and vicinity. It was therefore presumed to be sound in faith.

In June of that year, a pamphlet was published, addressed to Dr. Bushnel, and written by Dr. Tyler, of East Windsor, in which he said, if he understood the book correctly, it contained sentiments at variance, not only with commonly-received opinions on that subject, but with the Bible. The Sabbath School Society immediately suppressed the book, without assigning any reasons : it was regarded as a remarkable procedure. The book furnished the topic for many newspaper essays, and some for the

graver quarterlies. The Unitarian papers commended it, and some Episcopalians regarded it with a little favor.

Dr. Bushnel, after a few months, put with it some other discourses on kindred topics, and a severe letter, first published in the Religious Herald, commenting upon Dr. Tyler, and the seminary over which he presides, and made a volume of 200 pages, which was sent forth to the world. To this Dr. Tyler replied in the spring of 1848, in a pamphlet of 80 pages. There was, for a time, a prospect that we should have a protracted discussion of the whole subject of Christian education. Just at this time, another subject was brought forward by Dr. Bushnel, which, on account of its great importance, diverted the public attention from his book on Christian Nurture, which since then has lain quietly upon the shelf.

In 1847, Dr. Bushnel was appointed by the General Association of Connecticut, to preach the *Concio ad Clerum* at the commencement at Yale, in August, 1848; the subject assigned was, the Divinity of Christ. He had also been appointed to preach the annual sermon in September of that year, at the anniversary of the Theological Seminary at Andover. The sympathy of the Unitarians with the views expressed in his book on Christian Nurture, procured for him an invitation to preach the sermon at the anniversary of the Theological School at Cambridge in July. He therefore prepared three sermons, related to each other, on the atonement, the divinity of Christ, and

dogmas in theology, which, in 1849, were put in a volume entitled *God in Christ*, to which was prefixed an *Essay on Language*, of 100 pages.

The impression was very general, that the discourses Dr. Bushnell had departed from the orthodox; and the way was prepared, when his book appeared, as the warriors say, to give it reception. No book has been published, of late that has been so extensively reviewed as *God in Christ*. It has been reviewed by Congregationalists, Presbyterians, and Baptists, and has been regarded as containing some truths blended with much that is false.

Near the close of 1849, a pamphlet of 64 pages entitled *Contributions of C. C., or Criticism*, appeared, written by a friend or friend of Dr. Bushnell, and designed to defend him against the attacks of his reviewers.

The association to which he belongs appointed a committee of five to examine his book, and report to that body whether it contained heresy or not. The committee could not agree. Three of them made a report disapproving of some things, but on the whole, concluding it to be free from heresy. The report of the other two fixed upon two or three points in which, in their opinion, the book was at variance with the Bible. The majority report was adopted by the association.

In January, 1850, the Fairfield West Association took the subject into consideration, and appointed

committee, consisting of Messrs. Hall, Smith, and Atwater, to examine Dr. Bushnel's book, and report their views of the same at an adjourned meeting. At the next meeting, January 29, Dr. Hall made a report in the form of a remonstrance and complaint from that association to the Hartford Central, of which Dr. Bushnel is a member. The Hartford association, in reply, said, "We cannot think it consistent with the established rules of judicial proceedings, or with justice to ourselves or Dr. Bushnel to review our decision, or institute a new investigation of the case, until new evidence of a decisive character shall be presented to us."

The Fairfield Association then printed their remonstrance and complaint, and sent it to the several district associations, requesting them to examine and report their views on the whole subject. Most of them did so, and expressed generally their dissatisfaction with the sentiments understood to be taught in the book.

At the meeting of the General Association, in June, 1850, the Fairfield West Association presented a memorial to that body, requesting it to take such action in relation to it as should protect itself from any imputation of heresy which might rest upon it, from the fact that one of the sermons was preached by the appointment of that body. If they remained silent, it might be supposed that the association sanctioned the sentiments taught in the book.

The General Association took occasion to reaffirm



their belief in that system of doctrine taught in the Catechism of the Westminster Assembly, and by so doing declared their disbelief of whatever there may be in Dr. Bushnell's book that is contrary to that compend of Christian doctrine.

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SECTION 6. *Subjects of Controversy in the Protestant Episcopal Church.*

IN 1833, there was commenced at Oxford, England, the publication of a series of papers called Tracts for the Times. They have been also called the Oxford Tracts, and the peculiar sentiments inculcated in them have been called the Oxford theology. Among the writers of these tracts were Rev. E. B. Pusey, D. D., professor of Hebrew at Oxford, Rev. J. H. Newman, fellow of Oriel College, and Professor Keble. The professed object of the tracts was to call attention to the primitive church, to its doctrines and usages. The writers were not satisfied with going back to the reformation; they found much that they approved and commended prior to the reformation. They were apparently delighted with things that were when the pope reigned supreme over all Europe, and was acknowledged by all as the spiritual head. Many of the Episcopal clergy and laity favored these tracts. The Bishop of Chester, in his charge to the clergy of his diocese, warned them of approaching dangers, "of a revival of the

worst evils of the Romish system." The Bishop of Oxford approved of the tracts, and defended the writers of them.

The writers of these tracts maintained the doctrine of unbroken apostolical succession, of tradition, of the celibacy of the clergy, and of prayers for the dead. The tract No. 90 came out more distinctly than any that preceded it in favor of Romanism. In 1843, Dr. Pusey preached a sermon, in which he distinctly maintained the doctrine of transubstantiation, in consequence of which the chancellor took from him the privilege of preaching in the university for the space of two years.

Since then, 47 members of the university at Oxford, with Mr. Newman at their head, have conformed to the church of Rome. Mr. Newman speaks of having succeeded in turning 78 persons from Protestantism to Popery. Pius IX., as a token of his regard for the valuable services rendered by Mr. Newman, has conferred upon him the title of D. D. Dr. Pusey still remains in the church of England, but is known to be a Romanist at heart. Through the influence of Pusey, Newman, and Keble, hundreds have gone back to the dark ages, and acknowledge the pope as their spiritual head.

In 1840, the Tracts for the Times were republished in this country, and strong tendencies towards Romanism began to be apparent in portions of the American Episcopal church.

In July, 1843, at the examination of the students

of the Episcopal Theological Seminary in New York, the Rev. Drs. Smith and Anthon, having learned, from personal conversation, that one of the students, Mr. Arthur Carey, had become substantially a Romanist, requested that the committee should pay particular attention to the views that might be expressed by the senior class, and especially on all subjects in which the Protestant and Papal tenets conflict with each other. A motion was made that a committee be appointed to examine the sermons the senior class had written during their last year. The motion was negatived. On the ensuing Sabbath, the young men were to be ordained as deacons. When the bishop, according to usage, called upon the people to declare if there was any reason why any of the young men should not receive orders, Drs. Smith and Anthon protested against the ordination of Carey. The bishop said he had examined the case, and was satisfied, and so were all except the protesters, and proceeded to ordain them. Drs. Smith and Anthon left the house.

Against this act of Bishop Onderdonk a solemn voice of remonstrance went forth over the land; and as the meeting of the General Convention was near at hand, it was expected that the question of Oxfordism would be the principal point to be discussed, and that the decision of the convention would determine the policy of the church on that subject.

All the low church portion of that denomination, and many of the high church, had expressed them-

selves strongly against the Oxford theology. Bishop McIlvaine had written a book of 550 pages, for the express purpose of preventing the spread of those views. The election of delegates was understood to turn principally on that point, and it was supposed that the utmost strength of the parties would be called out. The convention met, and the subject was introduced. Never was there a better opportunity for those who were disposed to contend earnestly for the faith, to show the spirit of martyrs, than was afforded on that occasion. It was expected that the anti-tractarians would take a firm stand, and if the vote of the convention went against them, that they would separate themselves from the body, and organize an Evangelical Convention.

The test vote on the question, after a warm and earnest debate, was, 92 to let the evil alone, and 55 in favor of taking some measures to remove it. Here the agitated question was suffered to rest; the minority submitted to the majority. It seemed to those who were looking on and waiting for the result, that all regarded the unity of the church to be more important than its purity of doctrine.

## CHAPTER X.

## NEW RELIGIOUS SECTS.

SECTION 1. *Mormons, or Latter-Day Saints.*

THE founder of this sect was Joseph Smith, who was born in Sharon, Vermont, December 23, 1805. In 1815, he removed, with his father, to Palmyra, New York, and in 1819 to Manchester.

His education was very limited ; some say he could not read. He says that, soon after removing to Manchester, his mind was exercised on the subject of religion, but, seeing there was such a diversity of sects, he knew not what to do. He betook himself to prayer, confiding in the promise, "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." While praying earnestly, a great light shone around him, and two angels came and told him that all existing denominations were in error, and that the fulness of the gospel should in a short time be made known to him.

In the evening of the 21st of September, 1823, while praying, the room was filled with light, and a glorious personage appeared before him, a messenger from heaven, and informed him that the time for the gospel to be preached in its fulness and power had

come ; that the millennial reign of Christ was to commence ; and that he was a chosen instrument in the hands of God to usher in this glorious dispensation. He was told who were the original inhabitants of this country, and from whence they came, and that there was a bundle of metallic plates deposited in a certain place, containing an account of the aboriginal inhabitants, which was a part of the Bible that was lost.

These plates, he said, were subsequently put into his hands, together with a breastplate and the Urim and Thummim, which consisted of two transparent stones, set in the rim of a bow, fastened to a breastplate. By looking through these stones, he could see the strange characters on the plates translated into plain English.

This is taken from a sober history of this matter, written by the dictation of Smith himself. He presumes to say that all Christian sects were wrong, and that the Lord raised him up to teach the true religion, and to reveal through him things that had been concealed from all others.

The origin of the Mormon Bible was in truth as follows : —

Rev. Solomon Spaulding, a graduate of Dartmouth College, was settled in the ministry at New Salem, in Ashtabula county, Ohio, previous to 1810. His health failed, and he was laid aside from his pastoral labors. In that neighborhood there are many mounds and ancient fortifications ; and being interested in

historical antiquities, he conceived the idea of writing an account of the origin of these mounds: he gave it the form of a translation of a lost manuscript, purporting to have been found in these mounds, and to have been written by one of the ancient race, who lived at the time these ancient works were constructed. It was written about 1812. He afterwards removed to Pittsburg, where he died in 1816. A printer in that city read the manuscript, and proposed to publish it; to which Mr. Spaulding objected. It remained in the printing office a considerable time, in which Sidney Rigdon, who, from the beginning, has held a conspicuous place in the Mormon church, was a workman. The Mormon Bible appeared about 1827, and is nothing more nor less than the book written by Mr. Spaulding. His wife, a respectable woman, afterwards married a Mr. Davidson, and in 1839 was living in Monson, Massachusetts. She has testified, under oath, that the Mormon Bible is the book her husband wrote for his own amusement, and that of his neighbors, in 1812. There is no reason to doubt her testimony, and Sidney Rigdon and Joseph Smith knew perfectly well that the account they gave of the origin of that book was entirely false. And yet they had the presumption to set about the establishment of a new religious sect, founded on a known falsehood.

The first Mormon church was organized at Manchester, New York, April 6, 1830. A few individuals were ordained, who professed to have the power

of healing diseases, of casting out devils, of imparting the Holy Ghost, and of speaking in unknown tongues. Strange to tell, they had many followers. Churches were multiplied in several states of the Union, and in England. The main body of them removed to Kirtland, Ohio, with the intention of building a city and a temple. They were there in 1836, and finished a temple, which is still standing. There were great numbers of them in Missouri, to which place they emigrated from Kirtland and other places, for the purpose of establishing themselves there permanently, and of making that their Jerusalem. Here they met with great opposition: violence was threatened, if they did not leave the state. The governor of Missouri issued an exterminating order in 1838, and they were obliged to flee for their lives.

In 1839, they removed to Illinois, and began the city of Nauvoo, on the bank of the Mississippi. Here, at one time, were 1,500 houses and 15,000 inhabitants. A temple was erected, 120 feet by 80.

These latter-day saints were regarded as a nuisance by the inhabitants of the surrounding country. They were charged with committing depredations upon the property of the people in adjacent towns, and the leaders of the church with screening them from punishment.

A Presbyterian clergyman, who resided in the vicinity of Nauvoo, in 1843 gave the following account of them: "Here are 15,000 souls deluded



and under the absolute dominion of Joe Smith. He literally leads them whithersoever he will. They have unlimited belief in his prophecies; and no wickedness, however vile, no swindling, however great, no blackguardism, however low, no hypocrisy, however errant, and no prophecy, however absurd and preposterous, can break the force of their belief in him, or dissipate the dreadful delusion that covers their minds. I recently heard with my own ears these heartless leaders tell their followers that they had a revelation from the Lord to tell them how they should *vote*. They one and all believed it, and voted in obedience to the pretended revelation."

Nauvoo became an incorporated city, held the balance of political power in the county, and had great influence in the state elections; they had a municipal court, and a large body of armed men. It was believed the Mormons committed depredations upon property in the region; but the Nauvoo courts cleared the accused. The people in that part of Illinois became greatly excited, and determined to obtain satisfaction, or drive them from the state. The governor finally called out the militia of the state to suppress the insurrectionary spirit. On the 24th of June, 1844, Smith surrendered the arms he had obtained of the state, on being commanded to do so by the governor, and gave himself up a prisoner, with his council. Smith was arrested on the charge of treason, and others for other crimes, and imprisoned at Carthage. The jail was guarded by sixty soldiers. The

next day, all the guard being absent except eight, a mob rushed upon the jail, broke in, and commenced firing upon the prisoners; Smith, in attempting to escape through a window, received one hundred balls, and fell down dead. His brother Hiram shared the same fate.

Quiet was not restored. The Mormons organized, and went on with their work for a time; but the people were annoyed by them, or in fear of being annoyed, and made assaults upon the city, burned their houses, and frightened many of them from the ground. The Mormons continued to commit outrages upon the inhabitants of the surrounding country. Several individuals were waylaid and shot. None felt safe. The people determined they should leave, or be massacred. In the autumn of 1845, they promised to leave in the spring. Accordingly, in the spring of 1846, they all left the city, some returning to the places from whence they came, but most of them commenced a march across the country to Upper California, and are located at Salt Lake, west of the Rocky Mountains. They, in connection with others, took the preliminary steps for becoming one of the United States. They adopted a constitution, and petitioned Congress for admission into the Union. September 9, 1850, Congress established over them a territorial government, which is called Utah.

**SECTION 2. *Millerism, or Second Adventism.***

**WILLIAM MILLER** was born in Pittsfield, Massachusetts, February 15, 1782; he removed with his father, while young, to Hampton, Washington County, New York, and was an avowed Deist till 1816, when he became hopefully pious, and united with the Baptist church. He had only a common school education, but was a man of more than ordinary talent. He had read much history, and, after his conversion, turned his attention to the study of the prophecies in connection with history.

He embraced peculiar views respecting the second advent of the Savior, and fixed in his own mind the time when it would take place. His views were substantially the following: that Jesus Christ will appear a second time in 1843, in the clouds of heaven; that he would then raise the righteous dead, and judge them together with the righteous living, who would be caught up to meet him in the air; that he would purify the earth with fire, causing the wicked and all their works to be consumed in the general conflagration, and would shut up their souls in the place prepared for the devil and his angels; that the saints would live and reign with Christ on the new earth 1000 years; that then Satan and the wicked spirits would be let loose, and the wicked dead be raised, which he called the second resurrection, and, being judged, should make war upon the saints, be defeated, and cast down to hell forever.

The following sketch of the progress of Millerism in this country is from a recent number of the *Advent Herald*. Miller died December 20, 1849, aged 68.

"In this country, the first laborer in the cause was William Miller, who discovered his principles in 1818, but did not commence their promulgation till 1831, when he wrote a series of articles in the *Vermont Telegraph*. In 1832, he sent forth a synopsis of his views in a pamphlet, and soon after, in obedience to conscientious convictions of duty, he commenced public lecturing about the country. In 1836, a volume of his lectures was published and widely circulated. Early in 1838, a copy of these lectures fell into the hands of Rev. J. Litch, a minister of the Methodist Episcopal church, who soon after published, at Lowell, a pamphlet entitled the *Midnight Cry*, proclaiming 'the second coming of Christ about A. D. 1843.' He also commenced preaching the same doctrine. He also published other works. In 1839, Mr. Miller visited Massachusetts, and lectured at Lowell and other principal towns. At Exeter, he became acquainted with Rev. J. V. Himes, of the Christian Connection, Boston, a receiver of the doctrine, and on his invitation came to Boston, where so much interest was awakened that Marlborough Chapel was hired for his lectures. Here he published a revised edition of his lectures, of which Mussey sold 5000 copies, and then the publication was undertaken by Mr. Himes. Mr. Himes commenced the publication



of a newspaper, March 20, 1840, called *Signs of the Times*, issuing semi-monthly, and circulating all over the country. Rev. Charles Fitch, pastor of the church worshipping in Marlborough Chapel, now devoted himself to the work of lecturing. In October, 1840, the first General Conference of Second Advent believers was held in Chardon Street Chapel, Boston. During the winter of 1841-1842, conferences were numerous throughout New England; and, in the spring of 1842, the standard was raised in the city of New York, by a series of meetings in Apollo Hall, Broadway, held by Messrs. Miller and Himes. During the summer of that year, camp-meetings were held in various places; and, finally, a large tent was procured, capable of holding 4000 persons, in which meetings were held at Concord, Albany, Springfield, Salem, Newark, &c. Public excitement greatly increased, and multitudes of laborers now entered the field. During this season, Mr. Fitch extended his circuit into Ohio, and contributed to spread the doctrine in the west."

The preachers of these sentiments connected with their meetings certain revival measures, and made use of the asserted fact, that the world was near its end, as a reason why sinners should immediately repent. Meetings were continued sometimes for a series of days, and numerous conversions were reported. The serious application that was made of the doctrine, and the practical duties derived from it, influenced many minds more than the arguments urged in support of

it. Some good people said, "The Lord is evidently with them, and blesses their labors; and therefore the doctrines they teach must be true." Many little books and tracts were published and scattered as profusely as autumn leaves, and, to most minds, about as void of nutriment. As the supposed end of the world drew near, the excitement was intense. Some neglected their business; they had property enough to support them till the final conflagration, and why should they accumulate more? Some, who were poor, quartered themselves upon those who were rich; some gave away their property to those who wished to use it. There were some, however, who were more considerate; they continued to work at their calling, built houses and substantial fences, and conducted in all respects as they would if the world was to continue many years, and assigned as a reason for so doing, that the command of Christ was, "Occupy till I come."

At this stage of the excitement, many who had regarded it as ephemeral, and as something which could do no harm, perceived their mistake, and did what they could to enlighten the minds of those who needed instruction on this subject. Many valuable Essays were published by Stuart, Pond, Dowling, Weeks, and others, in opposition to the peculiar sentiments of Miller. They proved, as conclusively as any moral truth can be proved, that the world would not end in 1843, for there were prophecies to be fulfilled before the end should come, that would

not be previous to that time; they proved, moreover, that it is not in the power of man to fix the time when the Savior shall come, for it is hidden from men, even as a foreknowledge of the day of death is hidden. But it was too late; arguments were of no avail; opposition to their sentiments was persecution; they had seen the star that foreboded the appearing of the Son of man, and knew he would come. Some provided themselves with white robes, called "ascension robes," in which they expected to have time to array themselves after Christ's appearing should be announced.

Many persons became deranged under the excitement, and were carried to lunatic asylums, and some committed suicide. The 23d of April was the day fixed upon on which the affairs of this world would end; the day came, and passed peaceful and quiet as other days, with no remarkable appearance in the heavens above, or in the earth beneath, except, here and there, a deluded disciple of Miller was gazing at the eastern portion of the heavens, to see if he could not discern a gathering cloud or a chariot of fire.

It was hoped, though hardly expected, that the advocates of these peculiar views would come out and say they were mistaken; but no, they had too much pride of opinion to confess they were in error; they were forced to admit, however, that there was a little mistake; that the event would take place at the end, rather than at the beginning, of the Jewish year.

They might be sure the end would come March 22, 1844.

About a week previous to this last date, Mr. Miller lectured in a country village, and at the close said, that "within the succeeding ten days he expected to witness the end; to see Daniel, and Abraham, and Paul, and all the prophets and apostles; and that he had no more doubt of this than of the fact of his own existence." He urged those who heard him to search the Scriptures; that if they would do so a *fortnight*, they would be convinced he was correct. At the close of his lecture, he bade them all farewell, assuring them they would see his face no more. The specified day came, as calm and bright a harbinger of spring as ever shone upon the earth. The Son of man did not appear in the clouds of heaven. Strange as it may seem, handbills were posted up in one of our cities, announcing a course of lectures, for the next week, on the second advent. Publishers of books, and lecturers, who had reaped a bountiful harvest, were interested in prolonging the time and continuing the excitement; some fixed upon September of that year, and some thought it would be in 1847, as chronologers differed four years in the dates of this world's history; but they did not succeed. The excitement was at an end. Some returned to their employments, believing that Christ would come in the manner they had been taught, but they could not tell when he would come, and that it was their duty to be in constant readiness. Very few, it is believed,



returned to the churches from which they came out ; some became entirely unsettled in their religious belief, and others teach that the souls of the wicked will be annihilated at death.

The Christian world has learned from this development the importance of doctrinal preaching ; ministers have been taught to feed their flocks with knowledge.

It may be said, in conclusion, that many distinguished men, connected chiefly with the Episcopal church in England, believe that Christ will appear on earth a second time, and reign in person a thousand years. Among these English adventist writers are found the names of Bickersteth, Keith, and W. Cunningham. I believe they have never fixed the day of his coming, but have warned men of the speedy approach of that day.

The more intelligent followers of Miller have covered their retreat by identifying themselves with the English Adventists, and are not ashamed of the good company in which they now find themselves.

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### SECTION 3. *New Sects, mostly evangelical.*

THERE are many circumstances, in which, when men are placed, some new views of a truth are forced upon their attention. If they proceed to harmonize these with other truths, they form a creed that differs

so much from others, that it forms the nucleus of a new sect.

Those who embrace the substantial and fundamental doctrines of the Bible are broken up into so many fragments, that much of the power of Christianity seems to be lost. There is one advantage, however, growing out of this division. If any of these sects are loose in their practice, or have in their system any great error, the moment they separate themselves from the great whole, their influence is circumscribed, and their system is put to a severe test.

Several new sects, that are for the most part evangelical in their sentiments, have sprung into being during the last fifty years, of which I propose to give a brief account.

The prevalence of a spirit of liberty has had much to do with this matter. Men are free, and claim the right to think for themselves in religious as well as in political matters.

*Christians*, called also the *Christian Connection*, is a sect composed of those who withdrew from three Protestant denominations—the Methodists of the south, the Baptists of the north, and the Presbyterians of the west.

Previous to the revolution, the Methodists in the Southern States were regarded as a branch of the Church of England; but after the revolution, they regarded themselves as severed from that church, and free to organize a system of their own. The ques-

tion was debated in their conferences, whether they should adopt the Episcopal or Congregational form of government. The majority were in favor of Episcopacy; and so many of the minority as could not submit to that system withdrew, and called themselves Republican Methodists. This was in 1793. Subsequently, they resolved to be known only as *Christians*, acknowledging no head but Christ, and no creed but the Bible.

About the year 1800, Dr. Abner Jones, of Hartland, Vermont, a member of a Baptist church, had some trials of mind in regard to sects, and thought it expedient there should be another. His plan was, that there should be no creed but the Bible. His views spread with considerable rapidity, and many Baptist churches were organized on that platform.

During a revival among the Presbyterians in Kentucky and Tennessee, in 1801, many preachers became exceedingly zealous, broke away from the Calvinistic creed, and organized themselves into a separate presbytery. In 1803, they agreed to be known only as *Christians*, to adopt the Bible as their guide, and baptism by immersion as the only scriptural mode.

These three fragments subsequently united, and form what is called the *Christian Connection*. I do not know the date of their union. They have a Book Concern, located at Union Mills, New York. They publish three newspapers, and have three literary institutions. In 1844, they had about 1,500 churches, with as many preachers, and 325,000 communi-

cants. Many of this sect reject the doctrine of the Trinity.

*Church of God.* — The sect bearing this name may be regarded as an offshoot from the German Reformed church, which received persons to its communion without any evidence of repentance or regeneration. During a revival in some of those churches in the neighborhood of Harrisburg, Pennsylvania, in 1820, some ministers became convinced that none ought to be admitted to the church who did not give evidence of conversion. In 1825, they began to form German churches in accordance with that opinion, and called them *churches of God*. They believe in three sacraments — baptism, the Lord's supper, and *feet-washing*. They are confined chiefly to Pennsylvania and Ohio. They have 83 ministers, 125 churches, and 10,000 communicants.

*Campbellites, or Disciples of Christ.* — Thomas Campbell, a seceder from the Presbyterian church in Ireland, came to this country and settled in Pennsylvania about 1810. He was in favor of uniting all sects, by adopting the Bible as their creed. Alexander, the son of Thomas Campbell, had just completed his education in Scotland, and fell in with his father's views. They considered nothing binding, unless they could produce in support of it "Thus saith the Lord."

The father and son soon embraced the views of the Baptists, and were immersed in 1812. This brought them into closer connection with the Bap-

tists than with Presbyterian churches, of one of which Alexander became pastor. Some of the Baptists dissented from some of his novelties, which created so much discord that, with thirty of his followers, he removed to Virginia in 1825. There his sentiments were more cordially received; and in 1828 the association to which he belonged rejected all human formularies, and all claim to jurisdiction, and held only an annual meeting to hear reports of the progress of their churches. The Campbellite Baptists are numerous in Virginia, Kentucky, Missouri, Illinois, Indiana, and Ohio. They reported, in 1849, 1,898 churches, 848 ministers, and 118,618 members. Alexander Campbell is said to be a man of talent, has held many public debates with infidels and others, and has shown himself to be a strong man. In the *American Biblical Repository* for 1839 and 1840 may be found an account of his peculiar views and a reply to it by himself. He is now between sixty and seventy years of age; and it is believed the denomination will break up at his decease, for the want of a leader.

*Methodist Protestant Church.* — This is made up of a secession from the Methodist Episcopal churches in the Southern and Western States. The reason of the separation was, that the rulers in that church denied that the members of the churches had a right to be represented in conference, and claimed that all the power was in the hands of the ministry.

The first convention of these seceding churches

was holden in Baltimore, in 1830. The two principles which form the basis on which they stand are, that Christ is the head of the church, and that members have a right to take part in its government and discipline. They have 798 preachers, 771 churches, and 62,305 communicants.

*Reformed Methodist Church.*—This is also a secession from the Methodist Episcopal church. It began in Whitingham and Readsboro', Vermont, in 1814. A few individuals became dissatisfied with the anti-democratic form of government, and organized themselves into a church on Congregational principles, retaining the doctrines of the Episcopal Methodists.

At the time of the True Wesleyan secession, under Rev. Orange Scott, they had in New England and New York 50 preachers and 3,000 members. Since then, they have been numbered among the Wesleyans.

*The True Wesleyans.*—This order of Methodists claim that all was not gained by the Reformed Methodists which should have been. They maintain that the Episcopal form of government, as it exists in Methodist churches, and the slavery of man by his fellow-man, are contrary to the principles of Wesley, the founder of Methodism. Rev. Le Roy Sunderland, Orange Scott, Luther Lee, and others from the Methodist Episcopal church, together with several from the Protestant and Reformed Methodist churches, met in convention at Utica, in May, 1843, and, after

several days' deliberation, adopted a form of discipline acknowledging all men to be free and equal, and giving to local preachers and members of churches a right to vote in all matters pertaining to the government of the church. They deny the existence of bishops, and believe that all ministers have equal authority. They numbered, at that time, 300 ministers and 20,000 members.

The division that took place in the Methodist Episcopal church, dividing it into the churches north and south, on account of slavery, took away the chief reason for organizing the Wesleyan conference, and has prevented its growth. The division took place in 1844.

*Reformed Mennonite Society.* — The Mennonites in this country are Germans, who baptize by pouring the water upon the head, and reject infant baptism.

In 1811, some of their ministers were impressed with the conviction that many errors had crept in among them, that their churches were corrupt in doctrine, and that it was time to return to the old paths. They consulted together, and appointed Rev. John Herr, of Pennsylvania, to be their leader in the work of reform. They do not think it right to number their people, because it looks like making a display. They may be found in Pennsylvania, and in the border counties of New York and Ohio.

*Cumberland Presbyterians.* — At the commencement of this century, there was a remarkable revival

of religion in the Western States. The people went twenty and fifty miles to attend religious meetings, carrying their provisions with them, and remaining several days. This was the commencement of camp-meetings in this country. They grew out of the wants of the people, which could not otherwise be met. There being a scarcity of ministers, it was proposed that some of the best educated and most promising young men should be selected from among the converts, and be licensed to preach the gospel. This movement was among Presbyterians, whose rules required that ministers should be well educated.

In 1802, three young men were licensed in Cumberland county, Kentucky. Some of the ministers opposed the measure, and complained to the synod of the irregularity of the presbytery. The presbytery was reprov'd by the synod, and the licenses they had given declared to be invalid. The aggrieved petitioned to the General Assembly for redress. The action of the synod was approved. In February, 1810, three ministers withdrew from the presbytery, and organized an independent presbytery, which they called the Cumberland presbytery. They adopted the Presbyterian confession of faith, omitting the article on predestination, and admitted young men to licenses who had only a good English education.

They have increased very rapidly, and have done



much good in the western country. They have three colleges, and two religious newspapers. They have 1,200 congregations, 850 ministers, and 80,000 communicants. Some statements say they have only 480 churches, 350 ministers, and 50,000 communicants.

## CHAPTER XI.

## MISCELLANIES.

SECTION 1. *Exploring Expeditions.*

SEVERAL expeditions have been fitted out at the expense of the United States, during the last fifty years, to explore sections of our own and other countries.

After the purchase of Louisiana, Messrs. Lewis and Clarke were sent to explore the Missouri River to its source, and were then to cross the Rocky Mountains, and follow down the first stream they should strike to the Pacific Ocean. They left St. Louis May 14, 1804, spent the winter at the Mandan villages, crossed the Rocky Mountains in the spring of 1805, followed a stream, which they called Lewis River, to its junction with another they called Clarke River, which united stream they named Columbia River, and proceeded to the Pacific, where they spent the winter, and returned to Washington in 1806.

August 8, 1838, several ships sailed from Norfolk, Virginia, under the command of Charles Wilkes, to explore the Southern Ocean, and to approach as near the South Pole as possible. This they were to do in the summer, and, on the approach of winter, to enter the Pacific Ocean, survey the coasts and har-

bors along the American continent, and visit various groups of islands. They proceeded as far as  $67^{\circ}$  south latitude, until prevented by ice, and traversed the icy barrier between  $62^{\circ}$  and  $67^{\circ}$ , from  $158^{\circ}$  east longitude to  $94^{\circ}$ , a distance of 1,500 miles, seeing land in twelve places. Mr. Wilkes claims to have first discovered the southern continent from  $160^{\circ}$  east longitude. The expedition returned in 1842, and a journal of the voyage has been published, in eight splendid volumes, with plates and maps.

In 1842, an expedition was fitted out, under Colonel J. C. Fremont, to the Rocky Mountains. They went as far as Fremont's Peak, to the sources of the Platte and Arkansas Rivers, and returned to St. Louis in the autumn of the same year.

In 1843, Colonel Fremont set out on another expedition, and proceeded to Oregon, thence south to New California, and returned in 1844. The journal of these two tours was published by Congress in 1845.

Near the close of 1848, Colonel Fremont set out on another expedition, to explore the country about the sources of the Rio Grande and Colorado. The company was overtaken by a terrible snow storm among the mountains, in which their mules perished, and the men barely escaped with their lives. The colonel found his way to California, assisted in the organization of a state government, was elected senator to Congress, and took his seat in September, 1850.

In November, 1847, an expedition was fitted out under the command of W. F. Lynch, an officer of the navy, to explore the Dead Sea. The expedition, having finished the survey, returned in December, 1848. Mr. Lynch's journal, published in 1849, forms a large octavo volume, full of interesting and minute details.

I may add here that the American Board of Commissioners have, by means of agents sent by them to explore portions of different countries, and by the journals of their missionaries that have been published, added much to the stock of our geographical and ethnological knowledge.

In July, 1823, Rev. J. C. Brigham, now secretary of the American Bible Society, sailed from Boston to make explorations in South America. He was sent by the American Board, spent some time in Buenos Ayres, crossed over to Chili, came up the Pacific shore, visiting the principal places, went through a part of Mexico, and returned home in 1826. His letters, containing much valuable information, may be found in the *Missionary Herald* of those years.

Near the close of 1828, Rev. Dr. Anderson, now secretary of the American Board, was sent on an agency to Greece. He returned in December, 1829, and published an interesting volume of travels in Greece.

In 1830 and 1831, Rev. Eli Smith and Rev. H. G. O. Dwight, missionaries in the vicinity of the Mediterranean, were directed to visit the Armenian Chris-

tians in the countries where they reside, to ascertain their condition, and the prospects of doing them good. They left Malta in March, 1830, and returned in 1831. They went over a portion of Asia Minor, Georgia, and Persia. Their researches were published in 1833, in two volumes.

In 1835, Rev. Samuel Parker was sent by the American Board to visit the tribes of Indians west of the Rocky Mountains. He went over the mountains to the mouth of the Columbia, took passage from thence in a ship to the Sandwich Islands, and returned by the way of Cape Horn in May, 1837. He published a volume of observations and incidents, of much value.

In December, 1829, Rev. Josiah Brewer, missionary of the American Board, published a volume, being a journal of a year's residence at Constantinople.

In 1843, Rev. J. Perkins, D. D., missionary to the Nestorians, published an octavo volume, entitled *Eight Years' Residence in Persia*.

In 1837, Rev. Dr. Robinson set out on an expedition to the Holy Land, at his own expense, for the purpose of making biblical researches. He arrived at Alexandria, in Egypt, near the close of the year. He spent about a year in visiting localities in Palestine, Mount Sinai, and Arabia, that are mentioned in the sacred Scriptures. He was accompanied by Rev. Eli Smith. In 1841, Dr. Robinson published his researches in three octavo volumes; a learned and valuable work.

Our knowledge of the earth and its inhabitants has been very much increased by the labors of American travellers.

Other nations have done much in the same way. The English have been indefatigable in their efforts to find a ship passage from Baffin's Bay to Behring's Straits, and to penetrate as far as possible the Arctic Ocean. Sir John Franklin has been absent more than three years on a voyage of discovery in the waters north of the American continent, and, as nothing has been heard from him, fears are entertained that he, with his crew, are lost. Lady Franklin has offered a large reward for information respecting him, and diligent search is being made for the missing fleet.

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## SECTION 2. *Diseases.*

I do not propose, under this head, to give any thing like a history of the diseases that have prevailed during the last fifty years ; I shall only put down a few notes, and bring together a few scraps of information that I have found in my survey of the history of the past.

*Consumption.*—From one fourth to one seventh of *all* the deaths, says Dr. Shattuck, who has investigated this subject pretty thoroughly, in the Northern and Middle States, and, perhaps, throughout the civilized world, are caused by consumption. This frightful mortality, if ever arrested, must be by

a removal of causes that induce it, rather than by the discovery of any means of curing it when it has become seated. If the causes were better understood, the number of deaths might be greatly diminished by precautionary measures. From the fact that it prevails least among farmers, and most among females and persons of sedentary habits, we may fairly infer, that if all our population would accustom themselves daily to one or two hours' exercise in the open air, the victims of this disease would be fewer than they are. The lungs must have, as a condition of health, a supply of pure atmosphere. If any will shut themselves up in small rooms, or large ones unventilated, the blood will not be sufficiently arterialized to preserve health.

*Scarlet Fever.* — This disease prevailed in New England first in 1735, and continued making frightful havoc among children for two or three years, and then ceased to prevail, so as to excite much alarm, for almost a century.

In 1832, there were 200 deaths by this fever in Boston, and 222 in 1839. The disease was then epidemic; and during those and the intermediate years, it prevailed extensively in New England.

*Spotted Fever.* — This was a malignant fever, in which the patient had large red spots here and there, which gave the name to the disease. It prevailed as an epidemic from 1806 to 1815. It first appeared in Medfield, Massachusetts, and last in Berwick, Maine, in 1815. In 1812, the United States army in New

York and Vermont suffered by it severely. It prevailed most among the scattered population of the interior, and very little in the large towns on the sea-coast.

Dr. Gallup, on the epidemics of Vermont, says, "There are but few towns whose surviving inhabitants will not long, with grief, remember the winter of 1812 and 1813, for the loss of 20, 40, or 80 of their most valuable citizens; most valuable to society on account of their being adult persons, and at the acme of human life."

In Thompson's History of Vermont, it is said, "The disease continued its devastations about two years. It was the most alarming disease ever known in the state. It usually attacked persons of the most hardy and robust constitutions, and often proved fatal in a few hours. It was not uncommon that the patient was a corpse before a physician could be brought to his assistance." It prevailed most in the winter.

*Inoculation for the Kine Pock.* — That inoculation for this disease was a preventive of small-pox was discovered by Dr. Edward Jenner, of England, in 1796. The experiment was first tried in this country by Dr. Waterhouse, of Harvard University, in 1799. During the last half century, we have suffered far less from the small-pox than we should, had it not been for this invaluable discovery. Dr. Jenner died in 1823, aged 73.

*Cholera.* — This terrible disease, the scourge of the world, first appeared in North America, at Que-



bec, June 8, 1832, and at Montreal on the 10th. It reached its height in each city in ten days, when the deaths were about 150 a day. By the last of June, it had spread in Canada to the distance of 500 miles. The whole number of deaths in Quebec, from June 8 to September 1, was 2,218, and, in Montreal, 1,843.

It appeared in the city of New York June 27, 1832, on which day two children died in one family. By the 4th of July, it had spread to every part of the city, and was at its height on the 25th, when there were 115 deaths. By the last of August, it had disappeared. The whole number of deaths was 2,521.

The first case occurred in Philadelphia July 16, and the disease was at its height on the 25th, when there were 71 deaths. The whole number of deaths, up to September 1, was 747.

It appeared in Boston August 15. The greatest number of deaths in a day was 6, which was September 1. The whole number of deaths in the city was 85.

The following table will show its ravages in some other places during the summer of 1832 : —

Albany,	Commenced July	3.	Continued 61 days.	406 deaths.
Newark, N. J.,	" "	6.	" 56 "	64 "
Brooklyn, N. Y.,	" "	11.	" 69 "	191 "
New Haven, Conn.,	" "	11.	" 50 "	17 "
Buffalo,	" "	15.	" 55 "	144 "
Bergen, N. J.,	" "	"	" 56 "	80 "
Sing Sing,	" "	17.	" 50 "	163 "
Rochester,	" "	23.	" 48 "	135 "
Poughkeepsie,	" Aug.	3.	" 28 "	162 "
Baltimore,	" "	10.	" 42 "	649 "
Utica,	" "	12.	" 27 "	177 "

It commenced in Cincinnati in July, but did not become epidemic till September. It continued through most of the summer of 1833, but was not very severe.

It was most fatal in New Orleans, where it commenced in October, 1832. During ten days previous to November, there were 1,500 deaths. It spread through all the cities and large towns at the west; but the deaths did not, in such places as St. Louis and Cincinnati, exceed 25 or 30 a day. It prevailed in the valley of the Mississippi through most of the summer of 1833, when it disappeared from the country.

In December, 1848, it reappeared almost simultaneously at New York and New Orleans; at the former place, however, the cases were comparatively few, and most of those at the quarantine, and at the hospital on Staten Island.

It commenced in New Orleans about December 12, increased rapidly, and continued through the winter. During the first ten days of January, 1849, the deaths were 75 a day. The panic was very great for a time. It is not known how many died; but it is believed that it decimated the inhabitants that remained in some wards of the city.

The cholera broke out in New York during the week ending May 19, 1849; it was at its height during the week ending July 21, when there were 714 deaths. The mortality that week was the greatest ever known in any city in the United States; the deaths by all diseases were 1,409.

In Boston, deaths by cholera in 1849, 611, between June 3 and September 30.

It was very severe in St. Louis and in Cincinnati. It continued in each city from May to August, and there were in each city more than 6,000 deaths.

It spread extensively over all the Middle and Western States, and in many towns in New England.

The president of the United States appointed August 3d as a day of fasting and prayer to God that he would avert "the pestilence that walketh in darkness and the destruction that wasteth at noonday." It was very generally and seriously observed through the country.

There were some cases of cholera in western cities and villages in 1850.

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### SECTION 3. *New Systems of Medicine.*

THERE have been, within a few years past, three new systems of medical treatment of the sick introduced into this country — hydropathy, homœopathy, and Thompsonianism, or the botanical practice.

Hydropathists profess to cure all diseases, that are curable, by various applications of cold water. The use of water as a remedial agent in diseases has been known from the days of Hippocrates, but it was reserved to this age to discover its power to cure all diseases.

In 1816, Vincent Priessnitz, a small farmer in Silesia, instinctively immersed his wounded finger in cold water, and held it there until it ceased to bleed. He observed that it healed very soon, and without inflammation. He thereupon resorted to the use of water for all similar injuries, and began to prescribe the same for the bruises and wounds of his neighbors. He was visited by persons from other towns, and finally devoted all his time to patients. He established a sort of hospital, and was prosecuted for quackery. The government sent a commission to investigate his practice. The report was, that he prescribed nothing but cold water, simple diet, and exercise, which were harmless, and he was allowed to continue his business.

In 1833, two men of distinction, having been injured by the malpractice of other physicians, and benefited by the prescriptions of Priessnitz, became his devoted friends, commenced a war upon drugs, and celebrated the praises of hydropathy. This, more than any thing else, brought Priessnitz into notice, and spread his fame in Europe and to America. Water was used as a stimulant and sedative, as an astringent and aperient, and, indeed, as a universal agent for producing changes in the animal economy.

The temperance movement in this country had in some measure prepared the way to hear about the virtues of cold water. Since 1840, several hydropathic hospitals, or "water cures," as they are called, have been opened, in this country. There is one at

Brattleboro', Vermont, one at Philadelphia, one at Cleveland, Ohio, one at Northampton, Massachusetts, and others too numerous to mention. Every body believes that water is an important agent; it is much used in diseases by all physicians, but the number is comparatively small of those who are prepared to regard it as the grand catholicon, a remedy for all diseases.

The fundamental principle of homœopathy is, that the remedy for a disease, whatever it may be, is the substance which, when given to a healthy person, will produce that disease. Other physicians, I believe, admit that this is true in some cases, but not universally; they give a nauseating medicine to cure nausea, and many stimulate the system in fevers. Another principle of homœopathy is, that the medicine given should act directly on the part diseased; that to create disease in a healthy part to draw it away from the part diseased, increases human suffering and endangers life. They say a very small quantity will affect a diseased organ; hence the reason of their giving infinitesimal doses. This system requires of its practitioners a very thorough knowledge of diseases and remedies. If, however, the patient is not cured by the medicine, it is very certain he will not be killed by it.

The author of this system is Samuel F. C. Hahnemann, of Saxony. He was born in 1755, and died a few years since. He spent much time, in the early part of his life, in translating English medical works

into the German language ; and, being dissatisfied with the theory respecting the effect of Peruvian bark, he began to perform experiments. He found that it would produce chill and fever in a well man, and would also cure the disease thus created. He experimented with other drugs, and satisfied himself that the surest remedy for any disease is a small dose of that which, if given in large quantities, will produce it. He manufactured his own medicines, for the sake not only of having them pure, but to get them in as concentrated a form as possible. In Germany, the apothecary and physician are distinct persons, and the laws do not allow the latter to interfere with the business of the former. Hahnemann was prosecuted by the apothecaries for manufacturing his own medicine, and was obliged to remove from the state. In 1810, he published his first treatise on the subject, which was followed by a dispute, that continued until 1822. In 1821, he took up his residence in Anhalt-Cothen, where he continued till his death.

This mode of practice has been introduced into England, Scotland, and the United States. In 1834, there were but three homœopathic physicians in this country. A medical school, in which this system was taught, was established at Allentown, Pennsylvania, about 1837. Soon after this, there were homœopathic physicians in Pittsburg, Cincinnati, and St. Louis. From an address delivered before the Hahnemann Academy of Medicine in New York, in January, 1850, it appears that in the state of New York there

are 300,000 people who employ homœopathic physicians, and that not less than 300 of the regular graduated and licensed physicians of the state have adopted this mode of practice. It is spreading extensively in other states.

Dr. Thompson, the founder of the Thompsonian school of medicine, died in Boston since 1840. His personal history I have not ascertained. The leading principle of his system is, that all diseases are produced by cold, and that stimulating or heating medicines are the true remedies. Another principle is, that all metallic and mineral medicines, and especially mercurial, are extremely injurious; and that God has given us, in the vegetable world, a specific for every disease. The disciples of this system are numerous, and are scattered over all the land.

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#### SECTION 4. *Rural Cemeteries.*

THOUGH it matters not where the dust of our friends slumbers, yet we love to think of their remains as lying in a place beautified by nature and adorned by art.

Some, perhaps, may think it savors more of pride than of piety to spend much time or money in ornamenting a graveyard. But to suffer the burial-place to be the most neglected spot in all the town seems to me to indicate a great lack among the people of the kind and gentle affections, and to show that their minds

are absorbed in the cares of this life. If the fence is broken down, cattle graze where they will, and swine wallow on the newly-made grave; if headstones are defaced, or have fallen down, and briars and brambles grow thick over all the ground, does it not indicate a want of public spirit, and an unbecoming indifference to the scenes of eternity?

It is certainly pleasant to think that, when we die, our bodies will not be cast uncoffined into a pit by the wayside, but decently interred in a spot

“sequestered from the haunts of men,  
In the loveliest nook in all the lovely glen.”

Much attention has been given to the improvement of cemeteries, or rather to the opening of rural cemeteries, during the last twenty years.

President Dwight, of Yale College, I believe, first called attention to this subject, which led to the beautifying of the graveyard in New Haven. In 1825, the people in Boston began to talk about a rural cemetery; and finally a company purchased a lot of land two miles west of Cambridge, consisting of hill and dale, of forest and open ground, which is beautifully laid out, and the lots are sold to those who may choose to purchase. It is called Mount Auburn, and was consecrated September 26, 1831, on which occasion an address was delivered by Chief Justice Story.

This cemetery covers more than one hundred acres of land. “It abounds with elegant monuments of



taste and touching testimonials of affection ; and with singular beauty intermingles the charms of floral culture with the untrained wildness of nature. Its silent walks, its shaded retreats, its calm waters, are all sacred to tender and reverential sentiments."

Laurel Hill Cemetery, on the banks of the Schuylkill, four miles from Philadelphia, was consecrated in 1836. The grounds are laid out with serpentine gravelled walks, and the whole is shaded by ancient forest and ornamental trees.

Green Mount Cemetery, at Baltimore, cost \$65,000. It was consecrated in 1838.

Harmony Grove Cemetery, in Salem, was consecrated in June, 1840.

Very many of our cities and large towns have provided themselves, within a few years, with rural cemeteries. The moral effect of this attention to the place where the dead are buried is good. It invites the living to walk among the tombs, and view the ground where they must shortly lie. Such graveyards are a visible memento of the belief of the living in the doctrine of immortality. Men cannot feel that their friends, whose graves they protect and adorn, have sunk into non-existence.

"Indifference to these things is not natural to any good mind or heart. Nature says, 'Bury me with my fathers.' "

### SECTION 5. *Supplying Cities with Water.*

A PLENTIFUL supply of pure water is of great importance to the inhabitants of large cities. The people of Rome, 2,000 years ago, paid more attention to this subject than has been given to it by any other people, ancient or modern. It was conveyed to the city from the neighboring mountains, through aqueducts constructed at a great expense. In the reign of the Emperor Nerva, the nine main aqueducts discharged daily 27,800,000 cubic feet of water, and all the aqueducts 50,000,000 cubic feet, which was about 300 gallons daily to each individual.

The aqueducts of Constantinople, during the last century, furnished 6 gallons a day to each inhabitant of the city, and those of London 21 gallons.

The first attempt to supply a city with water in this country, on a large and liberal scale, was made in Philadelphia, about the year 1800, by raising it from the Schuylkill, at the foot of Chestnut Street, by a steam engine, and throwing it into a reservoir on high ground, from which it was conveyed to families in wooden pipes. About 700,000 gallons were daily thrown up, at an expense of \$200. This was abandoned in 1811, and the next year an engine was stationed at Fairmount, the site of the present water-works, at an expense of \$350,000. Three or four years after, this was abandoned for the present simpler and less expensive mode of raising it. A dam was thrown across the Schuylkill, and a power ob-

tained which turns six large wheels, each of which works a forcing pump that throws the water into reservoirs on the bank ; they are 56 feet above the highest ground in the city. The Fairmount waterworks went into operation in July, 1822, and cost one and a half millions of dollars. The daily expense of keeping them in operation, it is said, does not exceed \$10.

The city of New York is supplied with water taken from Croton River, at Sing Sing, and is conveyed to the city through an aqueduct 40½ miles long. A high dam is thrown across the river, and a pond raised which covers 500 acres. It is introduced into a reservoir, in the upper part of the city, that covers 35 acres, and is called Croton Lake. It passes from thence to a smaller reservoir, from which it is conveyed in pipes over all the city. The aqueduct is of solid masonry, 9 feet by 6, and discharges into the city daily, on an average, 35,000,000 gallons of water. The work was commenced in 1836, and completed in 1842. The water was let in on July 4 of that year, and the completion of the work celebrated by a grand procession, October 14. It cost \$10,375,000.

The city of Boston is supplied with water from Long Pond, or Lake Cochituate, in Framingham. The aqueduct is brick, laid in water cement. It fills a reservoir in Brookline, which holds a sufficient quantity to supply the city two weeks. There is another reservoir on Beacon Hill, back of the State House, made of Granite, which is above ground, and

a third on Telegraph Hill, in South Boston. These reservoirs are connected with each other and with the main pipes, which distribute it through the city. The distance from the pond to the reservoir in Brookline is 15 miles. The work was commenced August 20, 1846, and so far completed that the water was introduced into the city October 25, 1848. There was a grand water celebration on that day. It was admitted into the reservoir on Beacon Hill in November, 1849. The whole expense, up to that date, was \$3,900,000; and when the reservoir at South Boston is completed, the city will have expended four and a half millions of dollars. The amount of water discharged from the lake daily through the aqueduct is 10,000,000 gallons.

The cities of Detroit and St. Louis have hydraulic works, by which the water of the lake and river are thrown into reservoirs, and from thence distributed among the inhabitants of those cities.

In 1849, Utica, at an expense of \$75,000, was well supplied with water.

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#### SECTION 6. *Ice Trade.*

THE following article was prepared by a son of the author, who died April 17, 1849, in the 23d year of his age: —

The ice trade of the United States, like many other commercial enterprises, had its origin in Boston. In

1805, Frederic Tudor, of that city, made the first experiment. He could find no ship-owner willing to receive so strange an article on board his vessel ; and, accordingly, purchased a brig of 130 tons, loaded it with ice, and despatched it to Martinique, one of the West India Islands. He lost \$4,500 by the enterprise ; but he was too far-seeing to be discouraged by this. He followed up his experiments, though with continued losses. In 1815, he made shipments of ice to Havana, under a contract with the government of Cuba. This contract proved profitable. In 1817, he exported ice to Savannah, Georgia, and in 1820, to New Orleans. In 1833, the first shipment of ice to the East Indies was made by Mr. Tudor.

Up to 1832, Mr. Tudor was the principal exporter of ice ; other persons engaging in the traffic were frightened out of it by losses. The amount of ice shipped by Mr. Tudor, up to this time, was comparatively small — only 4352 tons. It was taken entirely from Fresh Pond, in Cambridge.

Since that period, many others have embarked in the enterprise, and the ice trade has greatly increased. During the year 1847, the amount shipped from Boston to Southern ports in the United States was 51,887 tons ; to foreign ports, 22,591 tons ; — total, 74,478 tons. Three hundred and fifty-three vessels were employed, and the total returns, direct and indirect, amounted to \$507,651.

This ice was taken from ponds in the vicinity of Boston. The article used in packing it was sawdust,

of which, during that year, 4,600 cords were brought from Maine, costing \$2 50 per cord, delivered.

The price of ice in foreign countries varies according to the competition. In Havana, where it is a monopoly, it sells at  $6\frac{1}{4}$  cents per pound. In Calcutta, the price has never risen above 6 cents, and it is now  $2\frac{1}{2}$  cents per pound.

In our southern cities, the price of ice is brought very low by competition, and it is so common that even the negroes use it. In New Orleans, it is sold at from half a cent to 3 cents per pound, and the amount used exceeds 28,000 tons annually.

From these few facts, it will be seen that the traffic in ice is productive of great wealth to our state. The transitory formation of a winter's cold is shielded from the dissolving heat, and exchanged for the costliest products of tropical climes; and the money expended for its preparation and transportation, as well as the clear profits of the trade, adds to our national wealth. Thus, by Yankee ingenuity and enterprise, the greatest discomfort of our climate contributes to our means of happiness, and is made to distil luxurious coolness among the nations sweltering beneath a vertical sun. How wonderful! that what is to us the freest gift of nature should become so valuable an article of export! Not more wonderful would it be if we could box up the sunlight, and ship it to those polar regions where months of continued darkness make the people sigh for the light of day.

**SECTION 7. *Famines at the Cape Verd Islands and in Ireland.***

THERE WAS a terrible famine of bread at the Cape Verd Islands in 1831 and 1832. In the spring of 1831, there was such a lack of water that the people could not irrigate their fields, which yield nothing without. This was followed by the withholding of the usual rains in July and August, and by extreme heat, so that every green thing disappeared. No vegetable food of any consequence was raised upon the islands that year, nor did the earth yield her increase until the autumn of 1832, and then but sparingly.

The famine commenced in the latter part of 1831, and, in a year, 30,000, out of a population of 100,000, died of starvation. On the Island of St. Antonio, 11,000 died out of a population of 26,000. The famine was somewhat less severe on the other islands.

The news of their condition reached this country in the spring of 1832: cargoes of provisions were sent immediately from New York, Portland, Philadelphia, and some other cities, which arrested the progress of death till the islands became fruitful. When told that this timely supply was the voluntary contribution of men, women, and children, they were filled with astonishment. One of the chief men of the island expressed the gratitude of those who were relieved in the following language: —

"Magnanimous citizens of the United States! Souls of the most refined philanthropy! May Heaven, with a liberal hand, pour upon you its choicest blessings! Far from us you did hear the doleful accents of our groans; the bitter cries of our deep lamentations penetrated to the bottom of your hearts. O benefactors of the people of Cape Verds, what a sweet change have you wrought in our condition!"

A terrible famine commenced in Ireland in 1845, but was most severe in 1846. The immediate cause was the loss of the potato crop, in consequence of the potato rot. In that country, there were four millions of people that were sustained principally by this vegetable. Rents and taxes are so high, that it takes all the produce of the land, except a few barrels of potatoes, to pay them. The people, therefore, in ordinary seasons, are on the verge of starvation. If any wide-spread calamity deprives them of any important agricultural product, the whole goes for taxes, and the people must suffer the horrors of famine. Of course, when the potato crop failed, the suffering became intense. Many thousands perished for the want of food, and thousands more in consequence of the famine fever. One who visited some parts of Ireland in 1847, says, "Death seemed to pace the streets. I met every where collections of skeletons, whose haggard looks spoke volumes of hopeless misery. Wretched countenances, emaciated forms, the dying and the dead, funerals and desolation, caught the eye on every side; busy villages were becoming



cemeteries; cabins were being turned into charnel-houses."

England contributed liberally for the relief of poor famished Ireland. In 1845, Sir Robert Peel ordered an importation of corn from the United States, to the amount of £100,000. This was distributed during the ensuing winter, and kept many alive who otherwise must have sunk down to the grave. The next year, the government thought it better to provide employment for the people, by which they could support themselves, than to furnish provisions gratuitously. During that year, the suffering was greatly alleviated by large and liberal supplies of food and clothing sent from the United States. Collections were made very generally through the country, and many a valuable cargo of bread stuffs was sent by our people to the sufferers in Ireland. In 1847, the crops in that country were good, and the people have since been as well supplied with food as before the famine.

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#### SECTION 8. *Literary and Scientific Associations.*

THE following literary and scientific associations have been formed in this country during the last fifty years : —

*The New York Historical Society* was formed December 10, 1804. Governors Clinton, Morris, and Lewis, Dr. Hosack, Chancellor Kent, and Hon. Albert Gallatin have been among its warm supporters. The

society published its first volume in 1809, and has added one about every seven years. It has a library of 14,000 volumes.

*The Pennsylvania Academy of Fine Arts* was founded in 1805, chartered in 1806, and is designed for young artists.

*The American Academy of Fine Arts*, at New York, was founded in 1808. John Trumbull, LL. D., who died in 1831, was once its president. It is supported entirely by artists.

*The American Antiquarian Society*, at Worcester, Massachusetts, was incorporated in 1812. It was founded principally through the instrumentality of Isaiah Thomas, LL. D., who was president until his death, April 4, 1831, aged 82. The building was erected in 1820, and given to the society by Mr. Thomas. He also, at his decease, left the society a legacy of \$30,000, and a valuable collection of books. The annual income of the society is \$1,480. Its library contains 16,000 volumes, of which 1,300 are newspapers.

*The Academy of Natural Sciences*, at Philadelphia, was formed in 1812, and incorporated in 1817. It has a library of 10,000 volumes, and a valuable cabinet, and has published several volumes of original matter. William Maclure has been its most munificent patron.

*The Literary and Philosophical Society* of South Carolina was formed in 1813. Hon. J. R. Poinsett, late secretary of war, was active in its formation,

and Stephen Elliot, the botanist, was its first president.

*The East India Marine Society*, at Salem, Massachusetts, was incorporated in 1801. Its object was to collect facts relative to the physical and natural history of the ocean. No person can be a member unless he has navigated the seas near Cape Horn or Good Hope either as captain or supercargo. It has a large and valuable museum, and is much indebted to Nathaniel Bowditch, LL. D., a very remarkable man, who died March 16, 1838, aged 65. He was the translator of the *Mécanique Céleste* of La Place.

*The Boston Athenæum* was formed in 1804, and incorporated in 1807. By the munificence of its friends, it built, in 1849, a superb edifice in the vicinity of the State House, and has a library of 40,000 volumes.

*The Essex Historical Society* was incorporated June 11, 1821. Edward A. Holyoke, LL. D., was its first president.

*The Maryland Academy of Sciences and Literature* was established at Baltimore in 1821.

*The Franklin Society of Natural Science* was formed at Providence, Rhode Island, in 1821, and incorporated in 1823.

*The Maine Historical Society* was incorporated February 5, 1822. In 1831, it published a volume of valuable historical matter.

*The Rhode Island Historical Society* was formed

April 19, 1822, and incorporated soon after. It has published four or five volumes.

*The New Hampshire Historical Society* was incorporated June, 1823. It has been an efficient institution; it has published several volumes, most of which were prepared by John Farmer, Esq., one of the most eminent antiquarians in the country, who died August 13, 1838, aged 50.

*The Connecticut Historical Society* was incorporated May, 1825, but had but one meeting previous to 1839.

*The Historical Society of Pennsylvania* was established in 1825, and has published four or five volumes of Memoirs.

*The National Academy of Design*, at New York, was formed in 1826. S. F. B. Morse is its president.

*The Albany Institute* was established in 1828. It has a respectable library and a very valuable museum of natural history.

*The Boston Society of Natural History* was incorporated February, 1831. G. B. Emerson is its president. It has considerable funds, a valuable collection of specimens, and has published five or six volumes.

*The Historical and Philosophical Society of Ohio* was established at Columbus, in 1830.

*The Indiana Historical Society* was incorporated in 1831.

*The Virginia Historical and Philosophical Society* was instituted in 1831.

*The Essex County Natural History Society* was incorporated February, 1836.

*The Kentucky Historical Society* was formed March, 1838.

*The Vermont Historical and Antiquarian Society* was incorporated November, 1838.

*The Georgia Historical Society*, incorporated December, 1839, has the best collection of autographs in the country.

*The American Statistical Association*, at Boston, was incorporated February, 1841. It has published one volume.

*The New England Historic-Geneological Society*, at Boston, was incorporated in March, 1845. It publishes a quarterly Register, which was commenced in January, 1847.

*The American Association for the Advancement of Science* was formed about 1846, and meets semi-annually, and continues its meetings three or four days. It is destined to be a popular and efficient institution.

The above list will show that a new impulse has been given to the pursuits of literature and science during the last fifty years. There were but four such societies prior to 1801.

## APPENDIX.

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THE *Fugitive Slave Bill* passed both houses of Congress, and was signed by the president September 18, 1850. It provides that the judges of the United States courts, and commissioners appointed by them, shall have power to issue warrants, and cause fugitive slaves to be arrested and brought before them; and if it appears to them that the person arrested is a fugitive from the prosecutor, he shall be authorized to take the individual back to a state of bondage. If the marshal or a deputy refuse to execute the warrant, he shall pay a fine of \$1,000. If any person conceal a fugitive slave, or assist him to escape, or attempt to rescue him when arrested, he shall be liable to a fine of \$1,000 and six months' imprisonment.

The enactment of this law has produced much excitement in the free states, and is regarded by many as unconstitutional, because it virtually suspends the habeas corpus act.

Many have already pledged themselves not to obey it; they will incur the penalty, rather than aid or abet in the execution of the law. Three or four slaves have already been arrested and carried away into slavery. I trust that He who has guided this nation through many perils will interpose, and mercifully save us from the evils which this law portends.

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*The eleventh asteroid* was discovered June, 1850. It is called Parthenope.

*European Sovereigns that have died during the last Half Century.*

George III., England,	died January 29,	1820,	aged 82.
George IV., "	" June 26,	1830,	" 68.
William IV., "	" June 20,	1837,	" 72.
Napoleon Bonaparte, France,	" May 5,	1821,	" 52.
Louis XVIII., "	" September 16,	1824,	" 69.
Charles X., "	" ———,	1836,	" 79.
Louis Philip, "	" August 26,	1850,	" 76.
Charles IV., Spain,	" January 19,	1819,	" 78.
Ferdinand VII., "	" September 29,	1833,	" 49.
Francisca, queen of Portugal,	" ———,	1816,	" —.
John VI., "	" ———,	1826,	" 59.
Paul I., Russia,	" March,	1801,	" 47.
Alexander, "	" December 1,	1825,	" 48.
Gustavus IV., Sweden,	" ———,	1837,	" 59.
Charles XIII., "	" ———,	1818,	" 70.
Charles XIV., "	" March 8,	1844,	" 80.
Christian VII., Denmark,	" March,	1808,	" 59.
Frederic VI., "	" December 3,	1839,	" 72.
Christian VIII., "	" January 20,	1848,	" 62.
Frederic William III., Prussia,	" June,	1840,	" 70.
William I., Holland,	" December 12,	1843,	" 72.
William II., "	" March 17,	1849,	" 56.
Charles Emanuel IV., Sardinia,	" ———,	1819,	" —.
Victor Emanuel I., "	" ———,	——,	" —.
Charles Felix, "	" March 29,	1831,	" 66.
Charles Albert, "	" July 28,	1849,	" 50.
Pius VII., Rome, "	" July 6,	1823,	" 81.
Leo XII., "	" February,	1829,	" 66.
Pius VIII., "	" December,	1830,	" 69.
Gregory XVI., "	" ———,	1846,	" 80.
Ferdinand, Two Sicilies,	" January 6,	1825,	" 74.
Francis, "	" November 8,	1830,	" 53.
Selim III., Turkey,	" ———,	1808,	" —.
Mahmond II., "	" July 1,	1839,	" 54.
Francis II., Austria,	" ———,	1835,	" 67.
Frederic Augustus, Saxony,	" ———,	1827,	" 64.
Anthony I., "	" ———,	1836,	" 81.
Maximilian Joseph, Bavaria,	" October,	1825,	" 69.
Frederic, Wurtemberg,	" ———,	1816,	" —.
Capo d'Istria, Greece,	" ———,	1831,	" —.











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